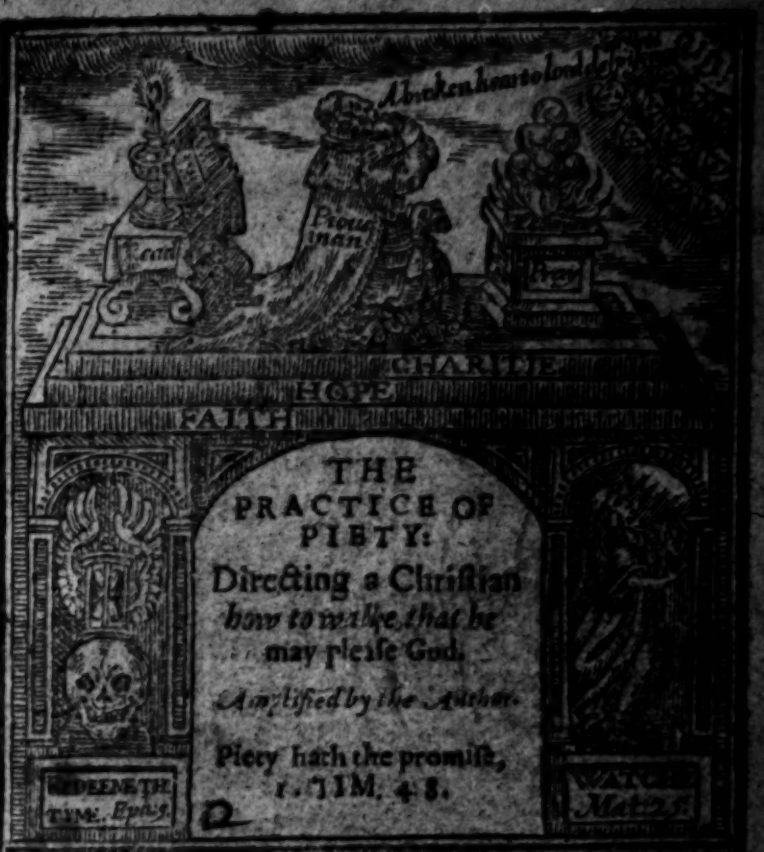




Printed for Andrew Crooke, and are to be sold at his
signe of the Bear in Pauls Church-yard, 1630.

a. r.
46

Syn. 8. 63. (6)

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TO THE HIGH AND MIGHTY PRINCE CHARLES, *Prince of Wales.*

CHRIST IESVS the [a] PRINCE of Princes, *bleſſe your* Highneſſe, with length of dayes, *and an* increaſe *of all* Graces; *which may make you* truly proſperous *in this* life, and eternally happy in that which is to come.

[a] 1 Tim. 6.15. Apoc. 12.13.

Ionathan *ſhot* [b] three Arrowes, to drive David *further off from* Sauls fury: and *this is the* third Epiſtle *which I have written to draw your* Highneſſe *neerer to* Gods favour, by *directing your heart to* begin (like *Ioſiah*) in your [c] youth to ſeeke after the God of *David*, (and of *Iacob*) your Father, *Not but that I*

[b] 1 Sam. 20.20.

[c] 2 Chro. 34.3.

know, that your Highneſſe *doth this without mine admonition; but becauſe I would with the* Apoſtle *have you* to abound in every Grace, in Faith and knowledge, and in all diligence, and in your love to Gods Service and true Religion. Never *was there more neede of* plaine *and* unfained *Admonition: for the* Comicke, *in that ſaying ſeemes but to have* propheſied *of our times.* Obſequium amicos, veritas odium parit. *And no marvell: ſeeing that wee are falne into the* dregs *of* Time, *which being the* laſt, *muſt needs be the worſt dayes. And how can there bee worſe, ſeeing* Vanitie *knowes not how to bee* vainer, *nor* wickednеſſe *how to bee more* wicked? *And whereas heretofore thoſe have beene counted moſt* holy, *who have ſhewed themſelves moſt* zealous *in their* Religion; *they are now reputed moſt* diſcreet, *who can make the* leaſt profeſſion of their Faith. *And that theſe are the* laſt dayes, *appeares evidently; becauſe the* Securitie of *mens* eternall ſtate *hath ſo over-whelmed* (*as* Chriſt *foretold it*

e Qui monet, ut faciat, quod jam facis, ipſe monendo Laudat, & bortatu cõprobat acta ſuo.
2 Cor. 8. 7

Mat. 15. 1.

2 Tim. 2. 4

it ſhould) all ſorts: that moſt who now live, are become lovers of pleaſures, more than lovers of God: *And of thoſe who pretend to* love GOD, O GOD! *what ſanctified heart can but bleede, to behold* how ſeldome they come to prayers? how irreverently they heare Gods Word, what ſtrangers they are at the Lords Table? what aſſiduous ſpectators they are at Stage-playes? *where (being* Chriſtians) *they can ſport themſelves to heare the* Vaſſals of the [c] divell *ſcoffing* Religion, *&* blaſphemouſly *abuſing phraſes of holy* Scripture *on their* Stages, *as familiarly as they uſe their* Tobacco-pipes in their bibbing-houſes. *So that he who would now a dayes ſeeke in moſt Chriſtians for the* power, *ſhall ſcarce almoſt find the very* ſhew *of* godlineſſe. *Never was there* more ſinning, *never leſſe remorſe for ſin. Never was the* Iudge neerer to come, *never was there ſo little* preparation *for his* cõming. *And if the* Bridegroom *ſhould* now *come, how many (who thinke themſelves*

[c] *Exẽplum accidit mulieris Domino teſte, quæ Theatrum adijt, & inde cum Dæmonio rediit itaque in exorciſmo cùm operaretur immundus ſpiritus quòd auſus eſt fidelem aggredi: conſtanter & juſtiſſimè quidẽ (inquit) feci: ſi in meo eam invẽni.* Tert. de ſpect. lib. cap. 26. Therefore *Tert. in cap.* calls the ſtage, *Diaboli Eccleſiã, & Cathedrã peſtilẽtiarum,* Iam. 5. 9 Apoc. 11. 10

Mat. 25. 8.

wiſe enough, and full of *all* knowledge) *would bee found* fooliſh Virgins, *without* one drop *of the* Oyle *of ſaving* Faith *in their* Lamps? *For the greateſt* Wiſedome *of moſt men in this age, conſiſts in being* wiſe, *firſt, to deceive* others, *and in the end to deceive* themſelves.

And if ſometimes ſome good Booke *haps into their hands: or ſome* good motion *commeth into their* heads, *whereby they are put in mind to conſider the* uncertaintie *of this life* preſent; *or how* weake aſſurance they *have* of eternall life, *if this were ended: and how they have ſome* ſecret ſinnes *for which they muſt need repent* here, *or be puniſhed for them in* Hel hereafter. Security *then forthwith whiſpers the* Hypocrite *in the* Eare, *that though it bee fit to* think *of theſe things, yet*; It is not yet time; *And that he is yet* young enough (*though he cannot but know that many millions as* young *as himſelfe are already in Hell, for want* of timely repentance.) Preſumption *warranteth him in the* other

Eare

Eare; *that* he may have time hereafter, at his leiſure to repent: *and that howſoever* others *dye, yet hee is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time to enjoy his ſweet pleaſures, and to increaſe his wealth & greatneſſe: *And hereupon* (like Salomons ſluggard (*he yeelds himſelfe to a* little more ſleepe, a little more ſlumber, a little more folding of the hands to ſleepe in his *former ſinne: at laſt*, Deſpaire (Securities *ugly Hand-maide*) *comes in* unlooked *for, and ſhewes him his* Houre-glaſſe: *dolefully telling him*, that his time is paſt: *and that nothing now remaines but to* dye, *and* be damned. *Let not this ſeeme* ſtrange *to any, for* too many *have found it* too true; and more, *without* more grace, *are like to be thus* ſoothed *to their end*; and in the end, ſnared *to their* endleſſe *perdition.* Luke 3.

In my deſire therefore of the common ſalvation; *but eſpecially of your* Highneſſe *everlaſting* welfare, *I have endeavoured to extract* (*out of*

the Chaos *of* endleſſe controverſies, *the* old Practice of true Piety, *which flourished before theſe Controverſies were hatched: which my poore labours* (*in a* ſhort while) *come now forth againe the* 38. *time, under the* gracious protection *of your* Highneſſe favor: *and by their* entertainement ſeeme *not to be altogether* unwelcome to *the* Church of Chriſt. *If to be* pious, *hath in all* ages *beene held* the trueſt honour: *how much more* honorable *is it, in ſo* impious *an age, to bee the true* Patron, and Paterne of Piety? Piety *made* David, Salomon, Iehoſaphat, Ezechias, Ioſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the* ſixt, *Queene* Elizabeth, *Prince* Henry, *and other* religious Princes *to be ſo* honoured: that their names (*ſince their deaths*) ſmell *in the* Church of GOD *like a* precious oyntment, *and* their remembrances, ſweet as Honey in all mouthes, and as Muſicke at a banquet of Wine: *when as the lives of others, who have beene* godleſſe *and* irreligious Princes, doe rot and ſtinke in the memo-

Eccl. 7. 1. Eccl. 4. 21.

memory of *Gods people. And what honour is it for* great men *to have* great Titles *on earth*; *when God counts their names unworthy to bee* * written in his Booke of life in Heaven ?

* Luke 10.20. Apo. 17. 8.

It is Piety *that* embalmes *a Prince his good name, and makes his face to* ſhine *before* men, and glorifies his ſoule *among* Angels. For as Moſes his face, *by* often talking *with* God, ſhined *in the eyes of the people*; *ſo* by frequent praying *(which is our* talking *with God) and* hearing the Word, *which is* Gods ſpeaking *unto us)* we ſhall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* uncertaine *to all, (eſpecially to* Princes) *What* argument *is more fit, both for* Princes and People to *ſtudy*; *than that which teacheth* ſinfull man *to* deny himſelfe, *by mortifying his* corruption: *that he may enioy* Chriſt, *the Authour of his ſalvation: to renounce theſe* falſe & momentany *pleaſures of the world, that he may attaine to*

Exod. 31. 29,30.

2 Cor. 3. 18.

the true & eternall *joyes of Heaven: and to make them* truely honourable *before* God *in Piety, who are now* onely honourable *before* men *in* vanity? *What* charges *ſoever we ſpend in* earthly vanities: *for the moſt part they either dye* before us, *or* wee ſhortly dye after them: *but what we ſpend like* [t] Mary in the Practice of Piety, *ſhall remaine our* true memoriall *for ever. For,* [u] Piety hath the promiſe of this life, and of that which ſhall never end. But [x] *without Piety there is no* internall comfort to *be found in* Conſcience, *nor* externall peace *to be looked for in the* World, *nor any* internall happineſſe *to be hoped for in* Heaven. *How can* Piety *but promiſe to her ſelfe a* zealous Patrone *of your* Highneſſe; *being the ſole* Sonne and Heire *of ſo* gracious *and* great a Monarch: *who is not onely the* Defender of the Faith *by* Title: *but alſo a* Defender of the Faith *in* truth: *as the* Chriſtian World *hath taken notice by his* learned *confounding of* Bellarmines *over-ſpreading Hereſies, and his*

[t] Matth. 16.13.
[u] 1 Tim. 4.8.
[x] *Principibus ad ſalutem ſola ſatis vera eſt pietas, abſque illâ verò nihil eſt vel exercitus vel Imperatoris fortitudo, vel apparatus reliquus Zozom. Eccleſ. Hiſt. lib. 9. c. 1.*

his ſuppreſſing *in the blade, of* Vorſtius Athean blaſphemies? *And how* eaſie *is it for your* Highneſſe *to equall* (if not exceed) all *that were before you, in* Grace *and* greatneſſe; *if you doe but* ſet *your* heart *to* ſeeke, *and to* ſerve God, *conſidering how* religiouſly *your* Highneſſe *hath beene* educated *by godly* and vertuous Governours *and* Tutors: *as alſo that you live in ſuch a time, wherin* Gods providence, *and the* Kings religious care *have placed over this* Church (*to the unſpeakeable comfort thereof*) *another venerable* Iehojada, that doth good in our Iſrael both towards God and towards his Houſe: *of whom your* Highneſſe *at all times, in all* doubts, *may learne the* ſinceritie of Religion, *for the* Salvation of your *inward* Soule, and the wiſeſt counſell *for the* direction *of your outward* ſtate? *And to excite you the rather, to the zealous* Practice *of divine* Piety; often *ſuppoſe with your ſelfe, that your* Highneſſe *heares your* religious *Father* Iames *ſpeaking unto you, as ſometimes* Holy David *ſpake to his Sonne.*

The Honorable Sir *Robert Cary* Knight, and the religious Lady *Cary* his Wife. Mr. *Thomas Murray.* Sir *James Fullerton.*

2 Chron. 24. 16. The gracious Archbiſhop of *Cant. G. A*

2 Chron. 28. 9.

Sonne Salomon: And thus *Charles* my Sonne, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing minde: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeeke him, he will be found of thee: but if thou forſake him, he will caſt thee off for ever.

To helpe you the better to ſeeke *and ſerve this* God Almighty, *who muſt bee your* chiefe Protector in life, and onely comfort in death: *I here* once againe, *on my bended knees, offer my old mite* new *ſtampt into your* Highneſſe *hands: daily for your* Highneſſe *offering up unto the moſt* High, *my* humbleſt prayers: *that as you grow* in age and ſtature: *ſo you may (like your* Maſter Chriſt) increaſe in wiſedome and favour with God, and all good men. *This* ſuit *will* I never ceaſe: *In all other matters I will* ever reſt,

Your Higneſſe humble Servant,
during life to be commanded.

LEVVES BAILY.

AD CAROLVM PRINCIPEM.

Tolle malos, extolle Pios, cognosce Teipsum:
Sacra tene, Paci consule, disce pati.

TO THE DEVOVT READER.

I *Had not purposed to enlarge the last* Edition, *save that the* importunitie *of many* devoutly *disposed prevailed with mee, to* adde *some points, and to* amplyfie *others. To satisfie whose Godly requests, I have done my best* endeavour, *and withall* finished *all that I intend in this argument. If thou shalt hereby reape any more* profit, *give God the more* praise: *and remember him in thy* prayers, *who hath vowed both his* life, *and his* labours, *to further* thy salvation *as his owne.*

Farewell in the Lord
IESVS.

THE

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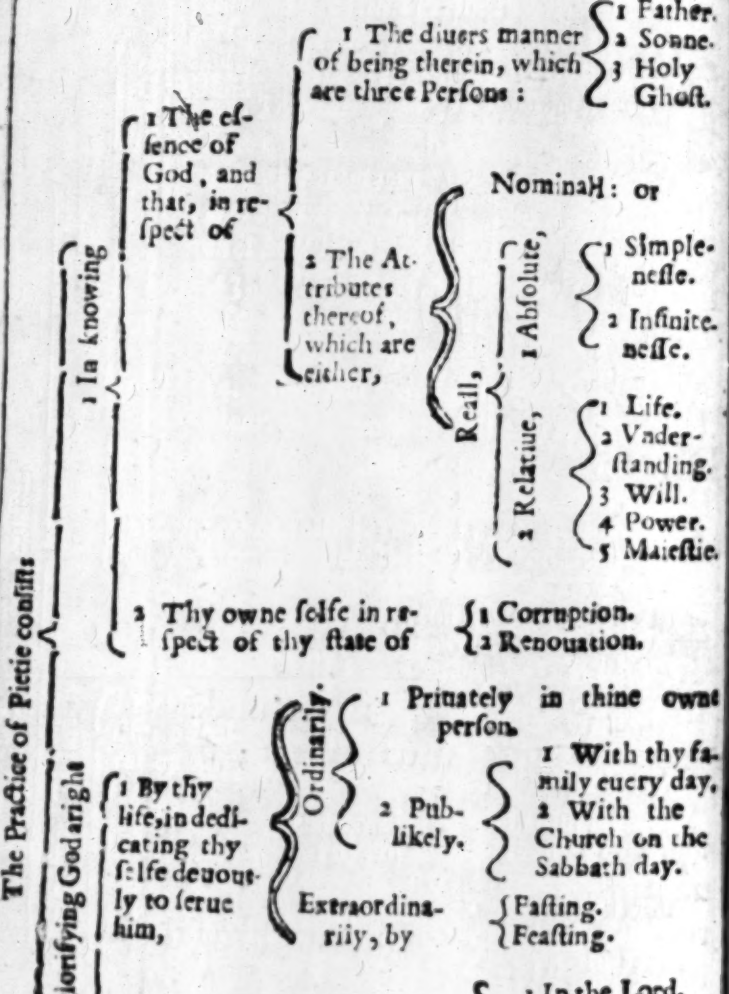
THE

THE PRACTICE OF PIETY,

Directing a Christian how to walke, that hee may please God.

WHo *ever* thou art that lookeſt into this *Booke*, never undertake to reade it; unleſſe thou firſt *reſolveſt* to become from thine heart an unfained *Practitioner* of *Piety*. Yet reade it, and that ſpeedily, leaſt before thou haſt read it over, *God* (by ſome unexpected death) cut thee off, for thine inveterate *Impiety*.

The


The Practice of Pietie consists
1 In knowing
1 The essence of God, and that, in respect of
1 The diuers manner of being therein, which are three Persons:
1 Father.
2 Sonne.
3 Holy Ghost.
2 The Attributes thereof, which are either,
Nominall: or
Reall,
1 Absolute,
1 Simplenesse.
2 Infinitenesse.
2 Relatiue,
1 Life.
2 Vnderstanding.
3 Will.
4 Power.
5 Maiestie.
2 Thy owne selfe in respect of thy state of
1 Corruption.
2 Renouation.
2 In glorifying God aright
1 By thy life, in dedicating thy selfe deuoutly to serue him,
Ordinarily.
1 Priuately in thine owne person.
2 Publikely.
1 With thy family euery day.
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2 By thy death, in dying
1 In the Lord.
2 For the Lord.

Vnlesse

Vnleſſe that a man doth truely *know* God, he neither can nor will *worſhip* him aright: for how can a man *love* him, whom hee *knoweth not*? and who will *worſhip* him, whoſe *help* a man thinks he needeth not? and how ſhall a man ſeeke remedy by *Grace*, who never underſtood his miſery by *Nature*? Therefore (ſaith the *a* Apoſtle) *Hee that commeth to God, muſt beleeve that God is, and that he is a rewarder of them that ſeeke him.*

Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum maximum, ubique præſentem, omnia innobis efficientem, eum in quo vivimus, movemur, ſumus Bucer. *in* Pſal. 1. 5.

[a] Heb. 11. 6.

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *practice*, without the *knowledge* of a mans *owne ſelfe*: we will therefore lay downe the knowledge of *Gods Maieſty*, and *Mans Miſery*, as the firſt and chiefeſt grounds of the *Practice of Piety*.

Duæ ſunt primùm operæ eſt, ut Deum noſſimus, quo ſignos ſalutes eſſe volumus. Quid noſtis ſi e ipſum ne, cui

A PLAINE DESCRIPTION OF the Essence and Attributes of God, out of the holy Scripture, so farre forth as every *Christian must competently* know, and necessarily beleeve, that will be saved.

ALthough no creature can define what *God* is, becausse he is [a] *Incomprehensible*, and [b] dwelling in *inaccessible light*: yet it hath pleased his *Majestie*, to reveale himselfe in his *Word* unto us, so farre as our weake *capacity* can best conceive him. Thus:

God is that [c] *one* [d] *spirituall and* [e] *infinitely* [f] *perfect* [g] *Essence, whose being is* [h] *of himselfe eternally.*

[a] Psal. 143.3. [b] 1 Tim. 6.16. [c] Deut. 1. 4. and 4. 35. and 32.39. and 6. 4. Isa. 45.5, 6,7,8. 1 Cor. 8. 4. Ephes. 4. 5,6. 1 Tim. 2. 5. [d] Ioh. 4. 42. 2 Cor. 3. 17.

[e] 1 King. 8.17. Psal. 147.5. [f] Deut. 32.4. [g] Exod. 3. 14. [h] 1 Cor. 8.6. Act. 17. 25. Rom. 11.36.

In

In the *Divine Essence*, wee are to consider two things: First, the *divers* manner of being therein: secondly, the *Attributes* thereof.

The *divers* manner of being therein, are called [i] *Persons.*

A *Person is a* [k] *distinct subsistence of the whole God-head.*

There are [m] *three* Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three severall *substances*; but three distinct *substances*; or three *divers* manner of beings of [n] *one* and the *same substance*, and *Divine Essence.* So that a *Person* in the *God-head*, is an Individual *understanding*, and Incommunicable *Subsistence*, living of it selfe, and not sustained by another.

In the *unitie* of the God-head, there is as a [o] *plurality*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidents:) nor *essentiall*: (for God is *one Essence* onely)

[i] Heb. 1. 3
[k] Ioh. 1. 1 and 5. 31 37. and 14. 16, Col. 2. 9. Ioh. 14. 9
[m] Gen. 1. 26. 3. 22. & 11. 7. Exo. 20. 2. Hos. 1, 4. 7. Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. 1 Ioh. 5. 7 Matth. 3. 16. 17. & 28. 19. Ioh. 14. 26. 2 Cor. 13. 13.

[n] *Singula sunt in singulis & omnia in singulis, & singula in omnibus, & unum omnia*, Aug. lib. 6. *de Trin. cap. ult.*
[o] Gen. 1. 26. & 3, 22. & 11. 7. Isa. 6. 8.

onely) but * *perſonally.*

The perſons in this one-*Eſſence* are but *three* In this * *Myſtery* there is *alius & alius*, another, and another: but not *aliud & aliud*, another thing, and another thing.

The *Divine Eſſence* in it ſelfe, is neither *divided* nor *diſtinguiſhed.* But the three Perſons in the *Divine Eſſence* are diſtinguiſhed among *themſelves* three manner of wayes

1. By their *Names.*
2. By their *Order.*
3. By their *Actions.*

1. *By their names, thus.*

THE *firſt Perſon* is named the *Father*; firſt, in reſpect of his k *naturall* Sonne *Chriſt*: ſecondly in reſpect of the *Elect*, his *adopted* ſonnes, that is, thoſe who being no his ſonnes by *Nature*, are made his ſonnes by *Grace.*

The ſecond *Perſon* is named the m *Sonne*, becauſe he is *n* begotten of his o *Fathers ſubſtance* or *nature* and

* *perſona divinitatis diſtinguuntur perſonaliter, ſive* οὐσιωτικῶς ὑπαρξιος.
* *Dicit ſe indiviſe manere in Trinitate & inconfuſe trinum in unitate,* Iuſtin in ιδιοτητ.

k Mat. 11. 27.
Mat. 3. 17.
l Iſa. 63. 16.
Eph. 3. 14, 15.
m Prov. 30. 4.
n Pſal 2. 7.
o Heb. 1. 3. Phil. 2. 6.

and he is called the *Word:* 1. becauſe the p conception of a *word* in mans mind, is the neereſt thing, that in *ſome ſort* can ſhadow unto us the māner, how he is *eternally begotten* of his Fathers *ſubſtance:* and in this reſpect hee is alſo called the *Wiſedome of his Father*, Pro. 8. 12. Secondly, becauſe that by q *him*, the Father hath from the beginning declared his will for our ſalvation: hence called λόγος, *quaſi* λέγων, the *Perſon* ſpeaking with, or by the Fathers. Thirdly, becauſe hee is the *chiefe* r *argument* of all the *Word of God*; or that *Word*, whereof *God* ſpake, when he promiſed the *bleſſed Seede* to the *Fathers*, under the old Teſtament.

The *third Perſon* is named the s *holy Ghoſt*, firſt, becauſe he is t *ſpirituall* without a body: ſecondly, becauſe he is *ſpired*, and as it were breathed from both the u *Father* and the *Sonne*, that is, proceedeth from them both. And hee is

p Baſil. *ſup* 5 *Ioan. Sicut mens cogitando in ſe ipſam reflectitur, & λόγον internum gignit: ita mens illa æterna, quæ eſt Deus pater in ſeipſum intelligendo reflexa λόγον æternum modo ineffabili genuit: Et ſicut exterior λόγος, λόγου interioris effigies quæſi eſt: ita æternus ille λόγος ὑποστατικὸς æterni Patris imago eſt, & manifeſtatiua character.* Heb. 1. 3.

q Ioh. 1. 18 *Iren. l.* 4. c. 14.

r Act. 10. 43 Heb. 1. 2. Luk. 24. 27 Ioh. 5. 45 Acts 3. 22, 23, 24.

s Iſa. 63. 10. 2. Cor. 13. 13. t 1. Ioh. 4. 14. 1. Cor. 3. 17

u Ioh. 20. 21, 22. Gal. 4. 6. Ioh. 15, 26

called *holy*, both becauſe he is x *holy* in his owne *nature*, & alſo the immediate y *ſanctifier of all Gods Elect people.*

x 1 Pet. 1. 15, 16.
y 2. Cor. 3. 18. 1 Theſ 5. 23. 1 Pet. 1. 2.

2. *By their Order. Thus:*

THE *Perſons* of the Godhead are either the *Father*, or thoſe which are a of the *Father.*

The *Father* is the b *firſt perſon* in the glorious *Trinitie*, c having neither his *being*, nor *beginning* of any other, but of himſelfe, *begetting* his *Sonne*, and together with his *Sonne*, *ſending forth the holy Ghoſt* from everlaſting. The *perſons* which are of the *Father*, are *thoſe*, who in reſpect of *their perſonall exiſtence*, have the *whole Divine Eſſence*, eternally communicated unto them from the *Father*. And thoſe are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holy Ghoſt.*

The *Sonne* is the ſecond *Perſon* of the glorious *Trinitie*, and the *onely begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; having

a *Origo eſſentiæ in diuinis nulla eſt: origo perſonarum locum habet in filio, et ſpiritu ſancto. Pater enim eſt prior filio, non tempore, ſed ordine*, Alſted.
b Mat. 28. 19. Ioh. 5. 7.
c *Ideo dicitur Pater.* ἀναρχὸς & ἀγέννητος.

ving his [d] being of the *Father alone*, and the *whole being* of his *Father*, by an eternall, and incomprehenſible generation: and *with the Father*, ſendeth forth the *holy Ghoſt*. In reſpect of his *abſolute Eſſence*, he is of *himſelfe*, but in reſpect of his *Perſon*, hee is, by an *eternall generation*, of his *Father*. For the *Eſſence* doth not beget an *Eſſence*, but the [e] *perſon* of the *Father* begetteth the *perſon* of the *Sonne*, and ſo hee is *God of God*, and hath from his *Father* the beginning of his *Perſon* and *Order*, but not of *Eſſence* and *Time*.

The *Holy Ghoſt* is the third Perſon of the bleſſed *Trinitie*, [f] *proceeding* and ſent forth, equally from [g] *both* the *Father* and the *Sonne*, by an eternall and incomprehenſible *ſpiration*; For as the *Sonne* receiveth the whole divine Eſſence by *generation*; ſo the *holy Ghoſt* receiveth it wholly by *ſpiration*.

d *Filius Dei ὁ λόγος, quoad eſſentiã abſolutam, eſt quidem a ſeipſo & αὐτόθεος, ſed ratione τρόπου ὑπάρξεως, ſiue eſſe perſonalis per aternam generationem a patre exiſtit: ideoq; non eſt αὐτὸ θεος.* Ioh. 6.38. 17. Ioh. 5. 19. Mich. 5.1 Ioh. 1. 1.

e Pſal. 2.7. Heb. 1.5. *Aliud eſt habere Eſſentiam diuinam a ſeipſo: & habere eſſentiam diuinam a ſeipſa exiſtentem: remota enim relatione ad Patrem ſola reſtat Eſſentia, quæ eſt a ſeipſa: hinc filius dicitur principiatus, non eſſentiatus.* Th. Sum. *pag.* 4.33.

f Ioh. 15.26. Ioh 16 15 Therefore Rom. 8.9. the Holy Ghoſt is called the Spirit of Chriſt.

g *Spiritus S. a Patre & a Filio procedit, tanquam ab vno & eodem principio, in duobus tantum perſonis ſubſiſtente: non autem tanquam a duobus ac diuerſis principiis.*

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, muſt in order be before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghoſt*, proceeding from both.

This *Order* ſerves to ſet forth unto us two things: firſt, the *manner* how the *Trinitie* worketh in their *externall actions*: as that the *Father* worketh of himſelfe, by the *Sonne* and the *Holy Ghoſt*; the *Sonne* from the *Father*, by the *holy Ghoſt*; the *holy Ghoſt*, from the *Father* and the *Sonne*. Secondly, to diſtinguiſh the firſt and *immediate beginning*, from which thoſe externall and common actions do flow. Hence it is, that foraſmuch as the *Father* is the *fountaine & originall* of the *Trinitie*, the beginning of all *externall* working: the *Name of God* in relation, and the title of *Creator* in the *Creed*, are given in a ſpeciall māner to the *Father*; our *Redemption* to the *Sonne*; and our *Sanctification* to the perſon of the *holy Ghoſt*, as the *immediate* agents of theſe actions.

a *Hinc Dei nomen ſæpe in ſcripturis Patri κατ' ἐξοχὴν tribuitur.* Ioh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6 1 Cor. 15. 24.

And

And this alſo is the cauſe, why the *Son*, as he is *Mediator*, referreth all things to the [b] *Father*, not to the *holy Ghoſt*; and that the Scripture ſo often ſaith, that we are [c] reconciled to the *Father*.

This divine *order* or *Oeconomy* excepted, there is neither *firſt* nor *laſt*, neither *ſuperioritie* nor *inferioritie* among the three *perſons*, but for nature they are co-eſſentiall, for *Dignity* coequall, for *Time* coeternall.

The *whole* divine eſſence is in *every one* of the three *perſons*; but it was incarnated [g] *onely* in the *ſecond* Perſon of the *Word*, and not in the perſon of the *Father*, or of the holy *Ghoſt*, for three reaſons.

Firſt, that God the *Father* might the rather ſet forth the greatneſſe of his love to *Mankinde*; in giving his *firſt* and *onely begotten Sonne*, to be incarnated, and to ſuffer death for mans ſalvation.

[b] Mat. 11. 25, 26, 27. Ioh. 5. 19, 20, 21, 22, 23. Ioh. 11. 41, 42. Ioh. 12. 49.

[c] 2 Cor. 5. 18, &c.

[g] *Incarnatio verbi propria non Patri nec Spiritui Sancto niſi ἐν ἰδιώμασι καὶ ἐνυπαρξίαις competit.* Damaſ. 1. *de orthe. fid.* c. 13. *Imploiuit carnem Chriſti Pater & Spiritus S. ſed maieſtate, non ſuſceptione*, Aug. *ſerm.* 3. *de Temp.* Ioh. 3. 16.

Rom. 8. 12. & 5. 8, 10. *Hoc mirum fœdus ſemper mens cogitet, vno hoc ne dubita fœdere, parta ſalus* Melan. *Vt, qui erat in diuinitate Dei filius, fieret in humanitate hominis filius, ne nemo filii ad alterum tranſiret qui non eſſet aterna natiuitate filius.* Aug.

Secondly, that hee who was in his *Divinity* the Sonne of God, ſhould be in his *Humanity* the Son of *Man*: leſt the *name of Son* ſhould paſſe unto another, who by his *eternall* nativitie was the *Sonne*.

Thirdly, becauſe it was meeteſt, that that *perſon* who is the *ſubſtantiall Image* of his eternall *Father*, ſhould reſtore in us the *ſpirituall Image* of God, which we had loſt.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*: but the *Godhead*, as it is the *ſecond perſon*, or *Word*, aſſumed unto it the *Manhood*, that is, the *whole nature of man*, body and ſoule; and all the naturall *properties* & *infirmities* therof, *ſinne* excepted.

The *ſecond Perſon* tooke not upon him the *perſon* of man, but the *Nature* of man. So that the humane nature hath no perſonall *ſubſiſtence* of it owne, (for then there ſhould be *two* Perſons, in Chriſt;) but it ſubſiſteth in the *Word*, the ſecond Perſon. For, as the ſoule and body

Congruebat filium aſſumere humanam naturam, vt hæc perſona, quæ eſt ſubſtantialis imago æterni Patris, reſtitueret imaginem Dei in nobis corruptam, Athan. Heb. 2. 17, 18. Heb. 4. 15. 2 *Infirmitates mera priuationis, non prauæ diſpoſitionis. Humana natura eſt diſtinctum indiuiduum a natura diuina, etſi non ſit diſtincta perſona*, Keck. Syſt. Theol. lib 3. p. 113.

body make but one Person of *man*; so the Godhead and Manhood make but one Person of *Christ*.

The two natures of the Godhead and Manhood are so *really united* by a *Personall union*, that as they can never be separated asunder, so are they not *confounded*; but remaine still distinguished by their severall and Essentiall *properties*, which they had before they were united. As for example; the *infiniteness* of the *Divine*, is not communicated to the *humane* nature, nor the *finiteness* of the *humane*, to the *divine nature*.

Yet by reason of this *personall union*, there is such a *communion* of the *properties* of both *natures*, that which is proper to the one, is sometimes attributed to the other nature. As, that God *purchased the Church with his owne bloud*: And, *that he will judge the World by that Man whom he hath appointed*. Hence also it is, that though the *Humanity* of *Christ* bee created, and therefore a *finite* and *limited* nature, and

Vnivi Hypostatice Deum & hominem, nihil est aliud, quam naturam humanam non habere propriam existentiam, sed assumptam esse a verbo aterno, ad ipsum verbi subsistentiam, Bellar. de incarnat. l. 3 c. 8. y *Salvis & distinctis manentibus, proprietatibus naturæ tam assumentis, quam assumptæ.* Act. 20. 28. Act. 7. 31.

Dr. Field of the Church booke. 3. c. 35.

o Secundum esse naturale Coristus non est ubique.

p Secundum esse personale Christus est ubique.

cannot be *every where present*, by actuall position, or local extension, according to his *naturall being*: yet becauſe it hath cõmunicated unto it the *perſonall ſubſiſtence* of the *Son of God*, which is infinite, and without *limitation*: & is ſo united with God, that it is no *where ſevered* from God; the body of Chriſt, in reſpect of his *perſonall being*, may rightly be ſaid to be *every where*.

3. *The actions by which the three perſons be diſtinguiſhed.*

THE *actions* are of two ſorts; either *External*, reſpecting the creatures; and thoſe are after a ſort common to *every one* of the three *Perſons*; or *Internall*, reſpecting the *Perſons onely* amongſt themſelves, and are altogether *incommunicable*.

In operibus ad extra tres perſonæ operantur ſimul, ſeruato ordine perſonarum in operando.

The *Externall* and communicable *Actions* of the three *Perſons* are theſe:

The *creation* of the world peculiarly belõging to God the *Father*: The *redemption* of the Church, to

God

God the *Son*: And the *ſanctification* of the Elect, to *God* the *holy Ghoſt*. But becauſe the [a] *Father* created, and ſtill governeth the World by the *Son in the holy Ghoſt*, therefore theſe externall actions are indifferently, in [b] Scripture, oftentimes aſcribed to *each* of the three *Perſons*, and therefore called *communicable* and divided *Actions*.

The *Internall* and incommunicable *Actions*, or properties of the three *Perſons* are theſe:

1. To *beget*; and that belongeth only to the *Father*: who is neither made, created, nor begotten of any.

2. To be *begotten*: and that belongeth onely to the *Sonne*, who is of the Father alone, not made, nor created, but begotten.

To *proceed* from *both*: and that belongeth onely to the *holy Ghoſt*, who is of the Father and the Son: neither made, created, nor begotten but *proceeding*.

So that when wee ſay, that the Divine *Eſſence* is in the *Father unbegotten*: in the *Sonne begotten*:

[a] Rom. 11. 36.

[b] As redemption, Act. 20. 28. and ſanctification, 1 Pet. 1. 2. to the Father. Creation, 1 Ioh. 3. and Sanctification, 1 Cor. 12. to the Son. Creation, Pſal. 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghoſt. Ioyntly all to each: 1 Cor. 6. 11. *Opera Trinitatis ad extra indiviſa, ad intra diviſa.*

and in the *Holy Ghoſt proceeding*: we make not three Eſſences, but onely ſhew the *divers* manners of *ſubſiſting*, by which the *ſame* moſt ſimple, *eternall*, *and unbegotten Eſſence ſubſiſteth* in each Perſon: namly, that it is not in the *Father* by *generation*: that it is in the *Son communicated* from the *Father* by *generation*: and in the *holy Ghoſt*, *communicated* from both the Father and the Sonne by *proceeding*.

Theſe are incommunicable *Actions*; and doe make, not an *eſſentiall*, *accidentall*, or *rationall*, but a *reall* diſtinction betwixt the three *Perſons*. So that he who is the *Father* in the *Trinitie*, is not the Sonne: He who is the *Sonne* in the *Trinitie*, is not the *Father*: He who is the *holy Ghoſt* in the *Trinitie*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* & the ſame *Eſſence* common to all *three*. As therefore we beleeve, that the *Father* is *God*, the *Sonne* is *God*, and the *holy Ghoſt* is *God*: ſo wee likewiſe beleeve

Perſona nomen, non eſt aliquid ab eſſentia abſtractum ac ſeparatum: Faius Theſ. diſp. 2. *perſona eſt ipſa eſſentia diuina, contracta ad certum & peculiarem ſubſiſtendi modũ.* Zanchius. *Perſona gignit, & gignitur: Eſſentia nec gignit nec gignitur, ſed communicatur.* Alſted. a *Quum vnum cogito, trium incomprehenſa mihi luce micabor.* Nazian.

leeve that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this *reall* distinction; the *person* of the one, is not, nor never can be, the *person* of the other. The three *Persons* therefore of the *Godhead*, doe not differ from the *Essence*, but [b] *formally*: but they differ *really* one from another, and so are distinguished by their *hypostaticall* proprieties. As the Father is *God*, *begetting* God the Sonne: the Sonne is *God*, *begotten* of God the Father: and the holy Ghost is *God*, *proceeding* from both God the Father, and God the Sonne.

Hence it is, that the Scriptures use the name of *God* two manner of wayes: Either [c] *Essentially*, and then it signifieth the *three Persons* conjoyntly, or [d] *Personally*, and then by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead*. As the *Father*,

b *Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud. Differt. n. non numero, quia sic in divinis foret quaternitas, non re, quia essentia de personis prædicatur, sed formaliter, τῷ λόγῳ, sive ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis, nam in Deo non est res, & res, sed res & modus rei.* c *Θεὸς Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem designat.* d *Ἁγία Τριὰς. Sacramentum hoc venerandum, non scrutandum quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita æterna.* Bern.

1 *Tim.*

1 *Tim.*2.5. or the *Son*, *Act.*20.28. 1 *Tim.*3.16. or the *holy Ghoſt*, *Acts* 5.4.2 *Cor.*6.16.

And becauſe the Divine Eſſence (common to all the three perſons) is but *one*, we call the ſame *Vnitie*. But becauſe there be *three diſtinct Perſons* in this one indiviſible Eſſence, we call the ſame *Trinity*.c So that this *Vnitie* in *Trinitie*, and *Trinitie* in *Vnitie*, is a holy e *myſtery*: rather to bee religiouſly adored by *faith*, than f curiouſly ſearched by *reaſon*, further than God hath revealed in his Word.

d Neque ad loquendum digne de Deo lingua ſufficit, neque ad percipiendum intellectus praualet: magus ergo glorificare nos conuenit Deum, quod talis eſt, qui & intellectum tranſcendit, & cognitionis initium ſuperat, Chryſoſt. Hom. 2. Heb.

e De Deo loqui etiam vera periculoſiſſimum eſt, Arnob.

f Lingua, mente, & cogitatione horreſco, quoties de Deo ſermonem habeo, Naz.

g Condeſcendit nobis Deus, vt nos conſurgamus ei, Aug. de ſpec. c. 12.

Thus farre of the divers manner of being in the Divine Eſſence: now of the Attributes thereof.

ATtributes are certain deſcriptions of the Divine *Eſſence*, delivered in the Scriptures, according to the *weakneſſe* of our g *capacitie*, to helpe us the better to underſtand the *nature* of Gods Eſſence, and to diſcerne it from all other Eſſences.

The

The *Attributes* of God are of two ſorts, either *nominall* or *reall*.

The *Nominall* Attributes are of three ſorts: firſt, thoſe which ſignifie Gods *Eſſence*: ſecondly, the *Perſons* in the Eſſence: thirdly, thoſe which ſignifie *his eſſentiall works*.

Of the firſt ſort, is the name [a] *Iehovah*, or rather [b] *Iehuoh*, which ſignifieth *eternall being of himſelfe*; in whom being without all beginning and end, all other beings both begin and end, *Iſa.* 42.8. *Pſalme* 83.18.

God tels *Moſes*, Exod. 6.3. *that he was not knowne to Abraham, Iſaac and Iacob, by his name Iehovah*. Not but that they knew this to bee the name of God: (for they uſed it in all their Prayers) but becauſe they lived not to ſee God *effecting in deed*, that which he *promiſed* them; in graciouſly delivering their ſeed out of *Egypt*, & in giving them the *reall poſſeſſion of Canaans Land*, and ſo to be not onely *God Almighty*, by whom all things were made; but alſo *performing indeed* to the chil-

[a] Exo. 15.3 *Ab Hauah vel Haiah, Eſſe: nam ita Deus eſt a ſeipſo, vt ſit ſuum eſſe, & ἀυτο ὀν. Omnes huius nominis literæ ſunt ſpiritales, vt denotetur Deum eſſe ſpiritum.* P. Mart. loc. com. cap. 11. P. Montan. *de arc. ſerm. c. 1.*

[b] *Iehouah non habet plurale, & in ſcripturis ſolis vero Deo tribuitur.*

Locus Exo. 6.3. intelligendus eſt de gradibus diuinarum patefactionum Ger. *loc. 3. de Nat. Dei.*

children, that which he promiſ'd in his word to the *Fathers*, which this name *Iehovah* eſpecially ſignifieth. And for this cauſe, *Moſes* cals God *firſt Iehovah*, when the *univerſall creation* had his abſolute being, *Gen.* 2.4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Iſraelites* deliverance, to be the *Rule of Righteouſneſſe*; after which, they ſhould ſerve their Deliverer in the promiſed Land.

This *Name* is ſo full of Divine Myſteries, that the *Iewes* hold it a ſinne to pronounce it; but if it be no ſinne to write it, why ſhould it be unlawfull to pronounce it?

This Holy Name of God teacheth us:

Firſt, what God is in himſelfe, namely, *an eternall being of himſelfe.*

Secondly, how he is unto *others*, becauſe that from him *all other* Creatures have received their *being.*

Thirdly, that wee may confidently beleeve his promiſes: for he is

Ex uſu ſcripturæ res tunc dicuntur fieri, quãdo fiunt manifeſtæ: Sic dicitur, Spiritus Sanctus nondum erat, id eſt, nondum innotuerat, Alſted. *Lex. Theol. cap. 2.*

Quod licet ſcribere, effari cur non liceret? Theod. in Epit.

Ens æternum, αὐτο ὤν. *Fons eſſi,* πηγὴ ὄντως.

is named *Iehovah*, not onely in reſpect of *being*, & cauſing all things to *be*; but eſpecially in reſpect of his *gracious promiſes*, which without faile hee will fulfill in his appointed time, and ſo cauſeth that to be, which was not before. And ſo this *name* is a *golden pledge* unto us, that becauſe he hath *promiſed*, hee will ſurely upon [a] our *repentance* forgive us all our ſins; at the time of death, [b] receive our *Soules*; and in the *reſurrection*: raiſe up our *Bodies* in glory to life everlaſting.

In promiſſionibus Iehouah eſt ὦν.

a Iſa. 55.7.

b Ioh. 12. 26. Ioh. 14. 2,3.

The ſecond name denoting Gods Eſſence, is *Eheieh*; but once read, *Exod.* 3.14. of the ſame root that IEHOVAH: and ſignifieth, I AM or I VVILL BE: for when *Moſes* asked God by what name hee ſhould call him, God then named himſelf, *Eheieh Aſeher Eheieh*; *I am that I am:* or *I will be that I will be:* ſignifying, that he is an eternal, unchangeable Being: For ſeeing every creature is temporary & mutable; no creature can ſay, *Ero qui ero: I will be that I will be.* This in the New

c Iob 6.40 Ioh. 11.5.

New Teſtament is given to our *Lord Chriſt*, when he is called *Alpha and Omega, The beginning, and the ending*, (r) *which is, which was, and which is to come, The Almightie*, *Apoc.* 1. 8. For all time paſt and to come, is aye preſent before God. And to this name, *Chriſt* himſelfe alludeth, *Ioh.* 8. 58. *Before Abraham was*, I *A M.*

(r) ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

This name ſhould teach us likewiſe to have always preſent in our minds our firſt *creation*, preſent *corruption*, and future *Glorification*; and not content our ſelves with *I was* good, or *I will be* good, but to be good preſently; that when ever God ſends for us, he may finde us prepared for *him.*

The third name is *Iah*, which as it comes of the ſame *roote*, ſo is it the contract of *Ichovah*, and ſignifieth *Lord*, becauſe he is the * beginning and *Being* of beings. It is a * name for the moſt part, aſcribed unto God, when ſome notable deliverance or benefit comes to paſſe according to his former promiſe: and

* *Deus eſt cauſa cauſarum & Ens entium.*

* Pſa. 68. 19. Pſal. 101. 18. Pſa. 106. 1, 48. Pſal. 111. 1, &c. Pſal. 112. 1, &c. Pſa. 113. 1, 9. Pſ. 115, 17, 18 Pſa. 116. 1 9 Pſ 118. 5, 14 Pſa. 125. 34

and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Iah*.

The forth is Κύριος, *Lord*, used often in the New Testament: for κύριος, or κυρίευω, signifieth, I *am*. Hence κύριος, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Iehovah*, & is so translated by the seventy Interpreters: for *God* is so a *Lord*, that he is *of* [a] *himselfe Lord of all*. This Name should alwayes put us in remembrance to [b] *obey* his Commandements, and to feare his Iudgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1. *Sam.* 3. 18.

The fift is Θεὸς, God, 600. times used in the New Testament: and of prophane Writers commonly. It is derived [c] ἀπὸ τοῦ θεῖν, because he runnes thorow, and compasseth all things: or ἀπὸ τοῦ καίειν, which signifieth, to *burne and kindle*: for God is

Iunius in Eirenico.

[a] ἀυτοκύριος. Polan. Synt. *Theol.* l. 2. c. 6.

[b] Mal. 1. 6.

[c] Plato *in Cratylo. Hinc illud Virgil. Deum namque ire per omnes terras q; tractusque maris.* Zanch.

is *Light*, and the Author both of *Heate*, *Light*, and *Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively*, to Magistrates, or *falsely* to Idols. But when it is properly and absolutely taken, it signifieth the *Eternall Essence* of God, being above all things, and through all things: giving life and light to all creatures, and preserving, and governing them, in their wonderfull frame, and order. *God seeth all in all places*: Let us therefore every where take heed what we doe in his sight.

d Deus est lux. ἀπρόσιτος.

Thus far of the names which signifie Gods Essence.

Nomen Elohim est personarum ὁμώνυμον, Alsted.

The name which signifieth the *Persons* in the *Essence*, is chiefely one, *Elohim*.

Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentiæ unitatem. Junius.

Elohim signifieth the *mighty* Iudges; it is a name of the plural number, to expresse the *Trinitie* of persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the

the *holy Bible* with this plurall name of God, joyned with a Verbe of the singular number; as *Elohim Bara, Dij creavit,* [f] *The mighty Gods or all the three Persons in the Godhead created.* The *Iewes* also note in the Verb *Bara* consisting of three Letters, the mystery of the Trinity. By ב *Beth, Ben,* the Son: by ר *Resh, Ruah,* the Spirit: by א *Aleph, Ab,* the Father. But this holy mystery is more cleerly taught by *Moses, Gen.* 3.23. *And Iehovah Elohim said; Behold, the Man is become as one of Vs.* And Gen. 19. 24. *Iehovah rained upon Sodom, and upon Gomorrah, brimstone and fire from* Iehovah *out of Heaven:* [g] that is, God the Son, from God the Father, *who hath committed all judgement unto the Sonne, Ioh.* 5.22. See, *Psal.* 33.6. *Isa.* 53.9.10. The singular number of *Elohim* is *Eloah,* derived of *Alah, he swore;* because that in all waighty causes, when necessitie requireth an oath to decide the truth, wee are onely to sweare by the Name of God, which is the great and

[f] The like you may reade, Deut. 6. 4. Ioh. 24. 19.

[g] *Sic* Marcus Arethusius *in Smyrnensi Concilio sanctè exposuit, Socrat. Eccle. Hist. l.* 2. c. 30.

and righteous Iudge of Heaven, and Earth

This Name *Eloah* is but ſeldome uſed, as *Abak.*3.3. *Iob* 4.9. *Iob* 12. 4.*and* 15.8. 36. 2. *Pſalme* 18.*v.* 32. *Pſalme* 114. *verſe* 7. Once it hath a Noune plurall joyned to it, *Iob* 35. 10. *None ſaith, Where is Eloah Goſai, the Almighty my Maker?* to note the Myſtery of the *eternall Trinitie.* Many times alſo *Elohim* the plurall number, is joyned with a verbe ſingular, to expreſſe more emphatically this Myſtery, *Gen.*35. 7.2 *Sam.*7.23. * *Ioſh.* 24. 19. *Ier.* 10. 10. *Elohim* is alſo ſometime *Tropically* given to Magiſtrates, becauſe they are Gods Vicegerents, as to *Moſes, Exod.*7.1. *Iehovah ſaid unto Moſes,* I *have made thee Elohim to Pharaoh,* that is, I have appointed thee an Embaſſador, to repreſent the Perſon of the true *three-one* God, and to deliver his meſſage & will unto *Pharaoh.* As oft therfore as we reade, or heare this name *Elohim,* it ſhould put us in mind to conſider, that in one divine *Eſſence* there

This place wel urged, had grinded *Arius* in pieces.

* *Elohim Ke doſ-ehim Hÿ, Dÿ ſanẽti ipſe.*

there are *three* distinct *Persons*, and that *God* is Iehovah *Elohim*.

Now follow the Names which signifie God, in Essentiall works, which are these five especially.

1. EL, which is as much as the *strong God*, [b] and teacheth us, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore, Christ is called, *Esa.9.6. El Gibbor The strong, most mighty God.* Let not Gods children feare the power of enemies, for *El* our God is more strong than they.

2. *Schaddai*, *That is, *Omnipotent*. By this name, God usually styled himselfe to the Patriarches, *I am El Schaddai, the strong God, Almightie.* Because he is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, & to performe all his promises, which he

[b] Hence Eli in Hebrew, as Mat.27.49 and *Eloi*, in the Syriacke, as Mar.15.31. doth signifie, my God. 2 Chro.32.8.

* The 70. turnes it παντοκράτωρ; It is derived of *Dai*, sufficiencie, and the Relatiue, *w* the same that ἀυτάρκης - or of *Shad*, a Dugge, because God feeds his children with sufficiency of all grace, as the loving mother, the childe, with the milke of her brests.

he hath made unto them for this life, & that which is to come. This name belongeth *onely* to the Godhead, and to no creature, no, not to the *humanitie of Christ.* This may teach us with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3.* *Adonai*, My Lord, this name, as the *Masserets* note, is found 134 times in the Old Testament, *Analogically* it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac.* 1. 6. in the plurall number, to note *the mystery* of the holy *Trinity.* If I be *Adonim*, *Lord, where is my feare?* *Adonai* the singular: *Adonim* the plurall number. This name is given to *Christ*, *Dan.* 9.16. *Cause thy face to shine upon thy Sanctuary that is desolate, for Adoni, (the Lord Christ) his sake.* The hearing of this holy name, may teach every man to obey Gods Commandements, to feare him alone, to suffer none besides him to raign in his conscience, to lay hold (by

* A name compounded of *Ai*, My, *Adon*, Lord. Adon *deriuatur ab* Eden, *basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc* Adon, *Dominus, cui rei domestica cura incumbit, & ei tanquam columna innititur. Quando de creaturis usurpatur* Adonai, *cui* Iod *cum patach: sed de Creatore cum cametz.* Ab Adonai *manasse videtur Ethnicorum* Ἄδωνις.

(by a particular hand of faith) upon his Word and promiſe, and to challenge God in Chriſt to be his God, that he may ſay with *Thomas Thou art my Lord and my God.*

4. Is *Helion:* that is *moſt High, Pſal.9.2. Pſal 91.9. and 92.9. Dan.* 4.17.24,25, 34. *Acts* 7.48. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the childe which ſhould be borne of her, ſhould be the Sonne of the *moſt High, Luke* 1.32. This teacheth, that God in his Eſſence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man ſhould bee proud of any earthly honour or greatneſſe. *Thirdly, if we deſire true dignity to labour to have cōmunion with God in *grace* and *glory*.

υἱὸς ὑψίστου So the diveſt ſtiled Chriſt the Sonne of God, The moſt High Luk. 8.28.

* For what is earthly greatneſſe, compared to Gods Highneſſe?

5. *Abba*, a Syriacke name, ſignifying *Father*, *Rom.* 8.15. This is ſometimes uſed *Eſſentially*, as in the Lords Prayer. Secondly, *Perſonally*, as *Math.* 11.25. For God is *Chriſts* Father by *nature*, and *Chriſtians* by *adoption* and *grace*. *Chriſt is called*

the

the everlasting Father, Isa.9. 6. because hee regenerates us under the New Testament. God is also called [a] *the Father of lights, Iam.1.17.* because God dwelleth in inaccessible light, 1 *Tim.6.16.* and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, & supernaturall grace, [b] *Which lighteneth every man that commeth into the World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meere Fatherly love. Secondly, that we should love him againe, as deare children. Thirdly, that wee may in all our needs and troubles, be bold to call upon him as a Father, for his helpe and succour. Thus should wee not heare of the sacred names of God, but we should thereby be put in minde of his *goodnesse* unto us, and of our *duties* unto him. And then should we finde how comfortable a thing it is, to do every thing in the *Name* of God. A phrase usuall in every mans *tongue:* but the true comfort thereof

[a] Πατὴρ φώτων Of whose substance the light of the Sunne is but a shadow.

[b] Ioh.1.9.

thereof (through ignorance) known to few mens hearts.

It is a great *wisedome*, and an unspeakable matter for the strengthening of a Christians *Faith*, to know how in the meditation of *Christ*, to invocate God by *such a name*, as whereby hee hath manifested himselfe to be most willing, and best able to helpe and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest testimony of our *love* to God and of Gods *favour* to us. *Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath knowne my name: hee shall call upon mee, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the *name of God.*

Psal. 91. 14, 15.

Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Iust. Martyr. qu. 119. ad Orthodoxos.

Thus farre of the nominall Attributes.

The *reall Attributes* are of two sorts: either *absolute*, or *relative.*

The *absolute Attributes* are such, which cannot in any sort agree to

any *creature*, but to God *alone*.

These are two: *Simpleneſſe* and *Infiniteneſſe*.

Simpleneſſe, is that whereby *God* is voide of all *compoſition*, *diviſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible: ſo that what-ever he is, he is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that hee is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

[a] *Infiniteneſſe* is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, above and beneath, before and after.

From theſe two doe neceſſarily flow 3 other *Abſolute* attributes.

1. *Vnmeaſurableneſſe*, or *ubiquity*, whereby he is of infinite extenſion, [b] filling heaven and earth, containing all places, and not contained of any *ſpace*, *place*, or *bounds*, and being no where abſent, is every where preſẽt.

a *Intelligentia, cum ſint entia ab infinito Ente, finita eſſe neceſſe eſt: nam, duo infinita nequeunt eſſe, neque in natura, neque extra naturam. Eſſent. n. duo principia prima*, Scal. Exerc. 359. Sect. 3.

b Acts 7. 48. Pſal. 145. Iob 11. 7, &c. 2 Chron. 2. 5, 6. Pſal. 139. 5, &c Ier. 23. 23, 24. *Deus eſt vbique non ita vt in dimidia parte ſit dimidius, aut tanquam in maiore parte maior Dei pars ſit, in minore minor, ſed vbique totus, & in ſeipſo totus eſt.* Aug. *Deus eſt intellectualis Sphæra, cuius centrum eſt vbique, circumferentia vero nuſquam* Triſm.

There

There are foure degrees of *Gods preſence:* the firſt is *vniverſall*, by which God is *repletively*, every where; *incluſively*, no where.

Secondly, *Speciall*, by which God is ſaid to be in *heaven*, becauſe that * there his *Power*, *Wiſedome*, and *Goodneſſe*, is in a more excellent manner ſeene and enjoyed: as alſo becauſe that uſually hee doth from thence powre forth his *Bleſſings* and *Iudgements*.

Thirdly, *more ſpeciall*, by which God [b] dwelleth in his *Saints*.

Fourthly, *moſt ſpeciall*, and altogether ſingular, by which *the whole fulneſſe of the Godhead* [c] *dwelleth in Chriſt bodily*.

2. *Vnchangeableneſſe*, whereby God is voide of all change: both in reſpect of his [d] Eſſence, and [e] Will.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time; and without all bounds of [f] *preceſſion*, or *ſucceſſion*.

* Pſal. 19. 1. Hoſ. 2. 21.
b 1 Cor. 3. 16. and 6. 16. 2 Cor. 6. 16.
c Col. 2. 8.
d Rom. 1. 23. Iſa. 40. 28. Pſal. 102. 27, &c.
e Apoc. 1 8. 1 Sam. 15. 29. Numb. 23. 19. Mal. 3. 6. Rom. 11. 29. Iam. 1. 18. *Pœnitentia cum de Deo enunciatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat*, Alſted.

f Iſa. 44. 6. Iam. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. *Creaturæ quædam æternæ ſunt à poſteriori: à priori ſolus Deus eſt æternus*, Alſted. Lex Theol. cap. 2.

Thus farre of the abſolute Attributes; now of the Relative, or ſuch which have reference to the Creatures.

Thoſe are five.

1. *Life.* 2. *Vnderſtanding.* 3. *Will.* 4. *Power.* 5. *Majeſty.*

1. THE *Life of God* is that, by which, as by a moſt pure and perpetuall *Act*, he not onely liveth *of himſelfe*, but is alſo that *ever* and *over-flowing* Fountaine of *Life*, from which all creatures derive their g *lives*: ſo as that *in him they live, moove, breathe, and have their being.* And becauſe *onely* his *Life* differs not from his h *Eſſence*; therefore God is ſaid *onely to have immortality*, 1 Tim. 6. 16.

g Act. 17. 25, 28. Act. 14. 15. Pſal. 42. 2. Pſal. 36. 9. Ioh. 5. 26. Heb. 3. 12.

2. The *Vnderſtanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) hee moſt per-

h Hence it is that as *God* is called of the Hebrewes *Ehoie*, ſo likewiſe *Ecbeie*: and as of the Grecians, ὁ ὤν, ſo alſo ὁ ζῶν: and as of the Latines, *primum ens*, ſo alſo *primum vivens*: for to *be*, and to *live*, is all one and the ſame in God.

fectly

fectly i knoweth in himſelfe all things that ever *were, are, or ſhall be*: Yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *ſimply all things* eternally, the *good* by himſelfe, the *evill* by the good oppoſite to it; impoſing to things *contingent*, the *Lot* of contingency, and to things *neceſſary*, the *Law* of neceſſity. And thus knowing all things in, and of himſelfe, hee is the *cauſe* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *ſpeciall*, called the knowledge of *Approbation*, by which he particularly *knoweth*, and graciouſly *acknowledgeth* onely his *Elect* for his owne.

b *Vnderſtanding* alſo containes the *Wiſedome of God*, by which he moſt wiſely created all things of *nothing*, *in number, meaſure*, and *waight*, & ſtil ruleth and diſpoſeth them to ſerve his own moſt holy *purpoſe* & *glory*.

i 1 Kin. 8. 39. Pſ. 44. 21. Pſal. 139. 1, &c. Ier. 17. 10. & 20. 12. Luk. 16. 15. Act. 1. 24. Heb. 4. 12. Rom. 11. 33. & 16. 17. 1 Tim. 2. 19 Math. 7. 23

b *Intellectus, ſcientia & ſapientia in Deo non diſtinguuntur.* Tilen. *Nam ſapientia in homine eſt habitus intellectui impreſſus, qui de Deo dici non debet, cuius intellectus eſt ipſa ſapientia*, Keckerm. Πάντα ἰδὼν ὅτος ὀφθαλμὸς καὶ πάντα νόησε. Heſ. lib. ἔργ. καὶ ἡμ. Sap. Hence the Platonickes terme God ἐπόπτην. all-eye, ſeeing all.

3. The *Will of God* is that, whereby of [c] neceſſity hee willeth *himſelfe*, as the *ſoveraigne good*: and (by willing himſelfe) willeth moſt [d] freely [e] all other good things, which are out of *himſelfe*.

The will of God, though in it ſelfe it be but *one*, as is his *Eſſence*, yet in reſpect of the diverſitie of *objects*, and *effects*, it is called in the Scriptures by divers names: as,

1. *Love*, whereby is meant Gods eternall [f] *good will*, whereby hee ordaineth his Elect to bee freely ſaved through Chriſt, and [g] beſtoweth on them all *neceſſary* graces for this *life*, and that to come, [h] *taking pleaſure in their* perſons and ſervices.

2. *Iuſtice* [i] is Gods *conſtant will*, wherby he [k] recompenſeth men and Angels, according to their workes:

c 1 Tim. 2. 5. Rom 9. 19. Epheſ. 1. 5.

d *Deus voluntate ſua cuncta conſtituit*, Triſm. in 4. *Dial.* Pim. *Hinc* Orpheus *Deum vocat neceſſitatem, ratione ſc. inferiorum, quod omnia ipſi parere cogantur.*

e *Voluntas Dei ſemper impletur, aut de nobis, aut à nobis. De nobis impletur, ſed tamen non implemus eam quando peccamus; à nobis impletur, quando bonum facimus*, Aug. Ench. c. 100.

Rom. 9. 11, 13. Iam. 1. 21. f 1 Ioh. 3. 1. g Pſal. 43. 7. h Gen. 4. 4. i *Norma iuſtitiæ divinæ, eſt Dei voluntas. Quia enim vult, ideo eſt Iuſtũ; non quia iuſtum, ideo vult.* Eph. 1. 11. k Rom. 2. 5. 2 Theſſ. 1. 6, &c. 1 Tim. 4. 8. Deut. 7. 9, 10.

1 *puniſhing*

l *punishing* the impenitent, according to their *deserts*, called the iustice of his *wrath*: and m *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3. *Mercy*, which is n Gods *meere good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sinnes and ill deserts.

4 *Goodnesse*, o whereby God *willingly communicateth* his good with his Creatures: and becauſe hee communicates it *freely*, it is termed *grace*.

5 *Truth*, whereby p God willeth *constantly* thoſe things which hee willeth: effecting and performing all

l *Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet finem divina legis vindicem, simul ut quicquam Sanctionum eius praetermissum est*, Aristot. lib. de mundo.

m Rom. 9. 15, 16. Ezech. 16. 6.

n Psal. 103. 8, &c. Tit. 3. 4. *Semper invenies Deum benigniorem quam te culpabiliorem*, Serm. 11. Bern. *Vindicta gladium misericordia oleo semper acuit.* Niceph. lib. 17. cap. 3.

o Psal. 145. 7, 9, 16. Mat. 16. 17. *In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus. Imo ait vulgator, ipsum bonum.*

p Ios. 23. 14. Psalm. 146. 6. Numb. 23. 19. *Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Dei in mente divina*, Keckerm. *Veritas Dei in verbis fides Dei dicitur, quod certò fiant, quae ab ipso dicta sunt. Item constantia, quia sententiam non mutat*, Polan.

things, which he hath ſpoken, in his *appointed time*.

6 *Patience*, whereby God *willingly forbeareth* to puniſh the wicked, ſo long as it may ſtand with his juſtice, and untill their q ſinnes bee ripened.

q 2 Pet. 3. 9. Rom. 2. 4. Gen. 5. 16.

Ad pœnam tardus Deus eſt, ad præmia velox. Sed penſate ſolet vi graviore moram.

7. *Holineſſe*, r whereby Gods nature is ſeparated from all *prophaneneſſe*, and abhorreth all filthineſſe: and ſo being wholly pure in himſelfe, delighteth in the inward and outward *purity* and *chaſtity* of his ſervants, which hee infuſeth into them.

r 1 Pet. 1. 5. 1 Theſſ. 4. 3. Heb. 12. 14. Mar. 15. 9.

8. *Anger*, ſ whereby is meant Gods moſt certaine and iuſt *Will*, *in chaſtening the Elect*, and in revenging and *puniſhing* the *Reprobate*, for

Quanta ſanctitas Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus Iehouah zabaoth Iſa. 6. 2, 3. ſ Pſal. 106. 23, 29, 40, 41. Numb. 25. 11 *Ira Dei non eſt aliud, quam voluntas puniendi*, Aug. 15. de ciuit. Dei, cap. 15. Anſel. lib. 7. cap. 6. Cur Deus Hom. *Furor & ira in Deo, non paſſionem mentis, ſed ultionis acerbitatem notant.* Carth. in Apoc. 19.

the

the injuries they offer to him and his choſen: and whē God wil puniſh with *rigour* and ſeverity, then it is termed *Wrath*, t *temporall* to the Elect: u *eternall* to the Reprobates.

t 1 Cor. 19. 2.
u 1 Theſ. 1. 10.

4. The *Power* of God is that whereby hee can ſimply and freely doe *whatſoever he will*, that is agreeable to his nature: and whereby (as he hath *made*, ſo) he ſtill *ruleth* heaven & earth, and all things therein. This Almighty *power* of God is either *abſolute*, by which he can will, and doe more then he willeth or doth, *Mat.* 3.9. and 20. 53. *Rom.* 9. 18. *Or actuall*, by which God doth indeed whatſoever hee will, and hindreth whatſoever hee will not have done, *Pſal.* 115.3.

m Gen. 17. 1. Pſal. 115.3. Mat. 11.26. Eph. 1.11. Math. 8. 2. *Deus poteſt omnia quæ contradictionem non implicant.* Aqu. 1. qu. 25. art. 3. 4. *Omnipotentia excludit omnes defectus, quæ ſunt impotentia, ſeu, poſſe mentiri, mal, peccare, &c.*

5. *Maieſty* is that, by which God of his owne *abſolute* and *free* authority n raigneth and ruleth, as *Lord* and *King*, over all *Creatures*, viſible, and inviſible: Having both the *right* and *propriety* in all things: as o *from whom*, and *for whom*, are

n 1 Chro. 29.11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13.
o 1 Chro. 29.14. *Hinc Deus dicitur, δεσπότης.*

all things: as alſo ſuch a *plenitude of power*, that he can pardon the offences of all whom hee p *will* have *ſpared*: and *ſubdue* all his *Enemies*, whom he will have q *plagued* and deſtroyed, without being bound to *render* to any Creature a reaſon of his doing: but making his owne moſt holy and juſt *will*, his onely moſt perfect and eternall *Law*.

From all theſe *Attributes* ariſeth *one*, which is Gods ſoveraigne bleſſedneſſe or perfection.

Bleſſedneſſe is that r *perfect* and unmeaſurable poſſeſſion of *joy* and *glory*, which God hath in himſelfe for ever: and is the cauſe of all the bliſſe and perfection, that every Creature enjoyeth in his meaſure.

There are other *Attributes* figuratively and *improperly* aſcribed unto God, in the Holy *Scriptures*, as by an *Anthropomorphiſis*, the members of a man, *eyes*, *eares*, *noſtrils*, *mouth*, *hands*, *feete*, &c. or theſenſes & actions of man, as *ſeeing*, *hearing*,

p Rom. 9. 15. Iohn 4. 11.
q Luk. 19. 27. Pſal. 2. 9. Pſal. 110. 1.
r *Deus eſt* Schaddai, *ſive αὐτάρκης, non ſolum quia Ipſe nihil deſiderat, ſed etiam quia nihil in eo deſiderari poteſt. Creaturas fecit perfectas in ſuo quaſque genere, ergo ipſe perfectiſſimus eſt in ſe & per ſe.* Scal. Exerc. 146. Sect 2. Mark. 14. 61. Act. 17. 25 Rom 11. 35, 36. 1 Tim. 6. 15. Mat. 25. 34. Iam. 1. 27.

ring, ſmelling, working, walking, ſtriking, &c. By an *Anthropopatheia*, the affections, and paſſions of a man, as *gladneſſe, griefe, joy, ſorrow, love, hatred, &c.* or by an *Analogie*, as when he is named a *Lyon, Rocke, a Tower, a Buckler, &c.* Whoſe ſignification every *Commentary will expreſſe.

*See Maſter *wilſons* Dictionary of the Bible, moſt profitable for this purpoſe.

Of all theſe Attributes, we muſt hold theſe generall Rules.

NO *Attribute* can ſufficiently expreſſe the *Eſſence* of God, becauſe it is infinite, and ineffable.

Whatſoever therefore is *ſpoken of GOD, is not GOD*; but ſerveth rather to helpe our weake underſtanding, to conceive in our reaſon, and to utter in our ſpeech, the *Majeſtie* of his *Divine Nature*, ſo *farre* as hee hath vouchſafed to reveale himſelfe unto us in his *Word*.

Attributa omnia propter ſimplicitatem ſingulis divinitatis perſonis competunt.

1. *All the Attributes of God* belong to every of the three *Perſons*, as well as to the *Eſſence* it ſelfe, with

with the limitation of a *Perſonall propriety*. As the *mercy* of the *Father*, is mercy *begetting*: the *mercy* of the *Sonne*, is mercy *begotten*: the *mercy* of the *holy Ghoſt*, is mercy *proceeding*: and ſo of the reſt.

3. The *Eſſentiall Attributes* of God, differ not from his Eſſence. Becauſe they are ſo in the Eſſence, that they are the *very Eſſence* it ſelfe. * In God therefore there is nothing which is not either his *Eſſence* or *Perſon*.

* *In Deo nihil eſt, quod non ſit ipſe Deus*, Zanc.

4. The *Eſſentiall Attributes* of God, differ not *Eſſentially*, nor *really* one from another, (becauſe whatſoever is in God, is *one* moſt *ſimple Eſſence*, and one admits no diviſion) but onely in *our reaſon* and *underſtanding*, which being not able to know Earthly things, by one *ſimple Act*, without the helpe of many *diſtinct Acts*, muſt of neceſſity have the helpe of many diſtinct Acts to know the *Incomprehenſible* God. Therefore (to ſpeake properly, (there are not in God *many Attributes*, but * *one onely*, which

* *Omnia in divinis ſunt unum, ibi non obviat relationis oppoſitio.*

is

is nothing else but the *Divine Essence* it selfe, by what Attribute so ever you call it. But in respect of *our reason*, they are said to be so many different Attributes. For *our* c *Vnderstanding* conceives by the name of *Mercy*, a thing differing from that which is called *Iustice*. The *Essentiall Attributes* of *God* are not therefore *really* inseparate.

5. The *Essentiall Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor a *Accidents* in the Essence, nor a Subject: but the *very* b *whole and entire Essence of God*. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therfore no *Quantities* in God, by which he may be said to be *so much and so much*? nor *Qualities*, by which he may be said to be *such and such*: but c whatsoever *God* is, hee is *such* and the *same* by his *Essence*. By this *Essence* he is

c *Attributa Dei omnia ita in ipso sunt, vt sint ipsum; ita in sunt, vt nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquam vmbratilis est) alia aliis prius animo comprehenduntur.* Scaliger. Ex. 365. sect. 6.

a *Quæ de Deo dicuntur κατὰ πρὸς τι, relationem ad creaturas, & sic secundum accidens, non exprimunt mutationem in*

diuina essentia, sed in creaturis facti. Negantur ergo de deo accidentia realia, non autem prædicata accidentalia. b *Omnia quæ in Deo sunt, ita insunt, vt sint ipse Deus.* c *Essentia diuina identificat sibi omnia quæ sunt in diuino.* Biel. sup. 1. sen. d. 1. q. 5.

wise,

wiſe, and therefore *Wiſedome* it ſelfe: by his *Eſſence* hee is *Good*, and therefore *goodnes* it ſelfe: by his *Eſſence* hee is *mercifull*, and therefore *merey* it ſelfe: by his *Eſſence* he is *juſt*, and therefore *Juſtice* it ſelfe, &c. In a word God is *great*, without *Quantitie*: *good*, *true*, and *juſt* without *Qualitie*: *mercifull* without *paſſion*: an act without *motion*: *every where* preſent without *ſight*: without *time* the *firſt* and the *laſt*; the Lord of all Creatures, from whom al receive themſelves, and all the *good* they have, yet neither *needeth*, *nor receiveth* hee any increaſe of goodneſſe or happineſſe from any other.

Exhibet omnia, accipit nihil; ipſum igitur bonum, eſt Deus ipſe ſemper. Triſmeg. ſerm. 2. Plin.

This is the plaine *deſcription* of God, ſo farre as hee hath revealed himſelfe to us in his *Word*.

This doctrine (of all other) every true *practitioner of Piety*, muſt *competently* know, and *neceſſarily* believe, for foure *ſpeciall cauſes*.

1. That wee may *diſcerne* our *true* and *onely God*, from all *falſe gods* and *Idols*: for the deſcription of

of God, is properly [a] knowne onely to his *Church*, in whom hee hath thus graciously manifested himselfe.

a Ps. 147. 19, 28. Iere. 10. 25.

2. To *possesse* our hearts with a greater awe of his *Majesty*, whilest we *admire him* for his *simplenesse* and *infiniteneſſe*: *adore* him for his *unmeasurableneſſe*, *unchangeableneſſe*, and *eternitie*: *seeke wisedome* from his *understanding* and *knowledge*: *submit our selves* to his blessed *will* and *pleasure*: *love him*, for his *love*, *mercy*, *goodnesse*, and *patience*: *trust to his Word*, *because of* his *truth*: *feare* him *for* his *power*, *justice*, and *anger*; *reverence* him for his *holinesse*: and *praise* him for his *blessednesse*, and to depend all our life on him, who is the only Author of our *life*, *being*, and all the *good things* we have.

3. To *stirre us up* to imitate the *Divine Spirit* in his holy Attributes: and to beare (in some measure) the Image of his *Wisedome*, *Love*, *Goodnesse*, *Justice*, *Mercy*, *Truth*,

Truth, *Patience*, *Zeale*, and *Anger* againſt ſinne, that we may be *wiſe*, *loving*, *juſt*, *merciſull*, *true*, *patient*, and *zealous* as our God is.

4. Laſtly, that wee may in our Prayers and Meditations *conceive* aright of his Divine *Majeſty*, and not according to thoſe groſſe and blaſphemous *imaginations*, which naturally ariſe in mens braines: as when they conceive God to be like an old *Man ſitting in a chaire*: and the bleſſed *Trinity* to bee like that *tripartite Idoll*, which Papiſts have painted in their Church-windowes.

When therefore thou art to pray unto God, let thine *heart* ſpeake unto him, as to that [a] *eternall*, [b] *infinite*, [c] *Almighty* [d] *holy*, [e] *wiſe*, [f] *juſt*, [g] *merciſull*, [h] *Spirit*, and *moſt* [i] *perfect*, [k] *indiviſible Eſſence of three ſeverall Perſons, Father, Sonne, and holy Ghoſt: who being* [l] *preſent in all places*, [m] *ruleth Heaven, and Earth underſtandeth* [n] *all mens hearts*, [o] *knoweth all mens miſeries; and is*

a Pſa.90.2
b 1 Kin.8. 27.
c Gen 17.1 Iob 15.25.
d Apoc. 4. 8.& 15. 4.
e Rom. 11.33.& 16. 17.
f Eze. 34. 6, 7. Pſal.108. 4. and 103.11. & 145 8, 9.
g Deu.32. 4. Gen 8.25 Pſa.145 17
h Ioh.4.34
i Deu.32. 4.
k 1 Iohn 5.7. Mat.3.16 Mat 28. 19. 2 Cor 13. 14.
l 2 King.8.17. Pſa.139.2 Ier.23 23.
m Iſa.48.16,28 Dan.4.32.
n 1 King.8 30. Ier.17.10.
o Iſa 62. 16.

onely

onely able to beſtow on us all graces which we want, and to deliver all penitent ſinners, who with faithfull hearts ſeeke (for Chriſts ſake) his helpe, out of all their afflictions and troubles whatſoever. 1 Sam. 10.19. Matth. 7.38.

The ignorance of this true knowledge of God, makes many to make an Idol of the true *God*, and is the onely cauſe, why ſo many do profeſſe *all other parts* of Gods worſhip and religion, with ſo much *irreverence* and *hypocriſie*. Whereas if they did truely know God, they durſt not but come to his holy ſervice, and *comming*, ſerve him with *feare* and *reverence*: for ſo farre doth a man feare GOD, as hee knoweth him; and then doth a man *truely know* God, when hee joynes *practice* to *ſpeculation*: And that is,

Firſt, when a man doth ſo acknowledge and celebrate GODS *Maieſty*, as he hath revealed himſelfe in his Word.

Secondly, when from the true and lively ſenſe of GODS *Attributes*,

butes, there is bred in a mans heart a *love*, *awe*, and *confidence* in God: for, ſaith God himſelfe; *If I bee a father, where is my honour? If I be a Lord, where is my feare? O taſte and ſee, that the Lord is good!* ſaith *David*. He that hath not by *experience* taſted his *goodneſſe*, knowes not *how good* hee is. *Hee* (ſaith *Iohn*) *that ſaith hee knoweth God, and keepeth not his Commandements, is a lyar, and the truth is not in him.* So farre therefore as wee *imitate God* in his *Goodneſſe*, *Love*, *Iuſtice*, *Mercy*, *Patience*, and other Attributes, *ſo farre doe wee know* him.

Pſal. 34. 9.

1 Ioh. 2. 4

Thirdly, when with inward *groanes*, and the ſerious *deſires* of our hearts, wee *long* to attaine to the perfect and plenary knowledge of his *Majeſty*, in the life which is to come.

Laſtly, this diſcovers how few there are, who doe truely *know God*; for no man knoweth God, but hee that *loveth* him, and how can a man chooſe but *love* him, being

ing the *Soveraigne good*, if hee knew him? ſeeing *the nature of God is to enamour men with the love of his goodneſſe*; And whoſoever loveth any thing *more then God, is not worthy of GOD*; and ſuch is every one, who ſettles the love and *reſt* of his heart upon any thing *beſides GOD*. If therefore thou doeſt beleeve that GOD is *Almightie*, why doeſt thou feare *Divels* and *enemies*, and not confidently *truſt in GOD*, and crave his help in all thy troubles and dangers? If thou beleeveſt that God is *infinite*, how dareſt thou provoke him to *anger*? If thou beleeveſt that GOD is *ſimple*, with what heart canſt thou *diſſemble* and play the *hypocrite*? If thou beleeveſt that GOD is the *Soveraigne good*, why is not thy heart more ſettled upon him, than on all *Worldly good*? If thou doeſt indeed beleeve that God is a *juſt Iudge*, how dareſt thou live ſo ſecurely in ſinne without repentance? If thou doeſt truly beleeve, that God is moſt *wiſe*, why doeſt

doeſt not thou referre the events of *croſſes* and *diſgraces* unto him, who knoweth how to *turne all things to the beſt, unto them that love him*? If thou art perſwaded, that God is true: why doeſt thou doubt of his promiſes? And if thou beleeveſt that GOD is *Beauty* and * *Perfection* it ſelfe, why doeſt not thou make him alone the chiefe end of all thine *affections* and *deſires*? for if thou loveſt beauty, hee is moſt faire: if thou deſireſt *riches*, he is moſt *wealthy*, if thou ſeekeſt *wiſedome*, he is moſt *wiſe*. Whatſoever *excellency* thou haſt ſeene in any *creature*, it is nothing but a *ſparkle* of that, which is in *infinite* * *perfection* in GOD: and when in Heaven we ſhall have an *immediate Communion* with GOD, we ſhall have them all perfectly in him, *communicated* unto us. Briefly, in all *goodneſſe* hee is *all* in *all*, * Love that one *good GOD*; and thou ſhalt love him, in whom all the *good of goodneſſe* conſiſteth. Hee that would therefore attaine

Rom. 8. 28.

* *Si te habeā ſolum, ſanè vnà ardvus æther, Tellus ruptā ſuo diſſiliatq; ſolo.*

* *Creata omnia perfectiùs ſunt in Deo quàm in ſeipſis.* Dion. de divin cap 8.

* *Amauum illud bonum in quo omne bonum eſt, & ſufficit.* Anſel. in Proſc 25.

attaine to the *saving knowledge* of *God*: must learne to know him by *love*. For *God is love*, and [a] *the knowledge of the love of God passeth all knowledge*. For *all* knowledge besides to know [b] how to *love God*, and to *serve him onely*, is nothing, upon *Salomons* credit, but *vanity of vanities and vexation of spirit*.

Kindle therefore, O my [c] *Lady*, nay rather, O my * *Lord Charity*, the love of thy selfe in my soule; especially, seeing it was thy good pleasure, that being [d] reconciled be the blood of Christ, I should by brought, by the knowledge of thy grace, to the *Communion* of thy glory, wherein onely consists my *soveraigne good* and happinesse for ever.

Thus, by the light of his *owne Word*, we have seene the *backe parts of IEHOVAH Elohim*, the eternall *Trinity*, whom to *beleeve*, is saving *faith* and *verity*. And unto whom from all *Creatures* in heaven and earth, be all *praise*, *dominion*, and *glory* for ever. *Amen*.

Thus

a Eph. 3. 19. 1 Ioh. 4.

b Kemp. *de Im. Christ. c.* 1.

c Eccl. 12. 17.

* *Domina, immo Dominus Charitas*, Bern.

Rom. 5. 9, 10.

d Ioh. 17. 3. 22. 1 Cor. 15. 8.

Thus farre of the knowledge of God. *Now of the knowledge of a* Mans ſelfe. *And firſt of the* ſtate *of his* miſery and corruption *without renovation by Chriſt.*

Meditations of the miſery of a man not reconciled to God in Chriſt.

Damnatus antequam natus. Aug.

O Wretched man, where ſhall I beginne to deſcribe thine *endleſſe* miſery! who art *condemned*, as ſoone as *conceived*; and adjudged to *eternall* death, before thou waſt borne to a temporall life. A beginning indeed I finde, but no *end* of thy miſeries. For when *Adam* and *Eve*, being created after Gods owne *Image*, and placed in Paradiſe, that they and their Poſterity might live in a bleſſed ſtate of life immortall, having Dominion of all earthly creatures, and onely reſtrained from the fruit of *one tree*, as a ſigne of their *ſubjection* to the Almighty Creator; though God

God forbade them this one ſmall thing, under the penaltie of eternall death; yet they beleeved the *Divels word* before the *Word of God*; making *God* (as much as in them lay) *a lyar*. And ſo being *unthankefull* for all the benefits which God beſtowed on them, they became *male-contented* with their preſent ſtate, as if God had dealt *enviouſly* or *niggardly* with them: and beleeved that the *Divell* would make them partakers of farre more glorious things, then *ever* God had beſtowed upon them, and in their pride they fell into *high treaſon* againſt the *moſt High*, and diſdaining to be Gods Subjects, they affected blaſphemouſly to be *gods themſelves* equall unto *God*. Hence, till they repented (loſing *Gods Image*) they became like unto the *Divel*: and ſo all their poſterity, as a *Traiterous* brood (whileſt they remaine *impenitent*, like thee,) are ſubject in this life to all *curſed miſeries* and in the life to come, to the *everlaſting fire*, prepared for the *Divell* and his angels.

Lay

Lay then aſide for a while thy *doting vanities*, and take the view with mee of thy *doleſull miſeries:* which duely ſurvayed, I doubt not but that thou wilt conclude, that it is farre better, never to have *Natures being*, than not to *bee* by *Grace*, *a Practitioner* of religious *Piety:*

Conſider therefore thy miſery.

1. In thy *life.*
2. In thy *death.*
3. After *death.*

In thy life.

1. The miſeries accompanying thy *body.*
2. The miſeries which deforme thy *ſoule.*

In thy death, the miſeries which ſhal oppreſſe thy body and ſoule.

After death, the miſeries which over-whelme both body and ſoule together in Hell.

And firſt, let us take a view of thoſe miſeries which accompany thy body, according to the foure ages of thy *life.*

1. *Infancy.*

2. *Youth*

2. *Youth.*
3. *Manhood.*
4. *Old age.*

Meditations of the miseries of Infancy.

WHat wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heate of lust, the secret of shame, and staine of *originall sinne?* And thus wast thou cast naked upon the earth, all imbrewed in the *blood* of filthinesse, (filthy indeed; when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his Holinesse, to be conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *cursed* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the

greatneſſe of which miſeries, becauſe thou couldeſt not utter in words, thou diddeſt expreſſe (as well as thou couldeſt) in weeping teares.

2. *Meditations of the miſeries of Youth.*

WHat is *Youth*, but an untamed *Beaſt*? all whoſe actions are *raſh* and rude, not capable of good counſell, when it is given: and *Ape-like*, delighting in nothing but toies and babies? Therefore thou no ſooner beganſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the rod, and feare of Parents and Maſters: as if thou hadſt beene borne to live under the *diſcipline of others*, rather than at the *diſpoſition* of thine *owne will*. No *tyred horſe* was ever more willing to bee rid of his burthen, then thou waſt to get out of the ſervile ſtate of this bondage. A ſtate not worthy the deſcription.

3. *Medi-*

3. *Meditations of the miſeries of Manhood.*

WHat is *mans* eſtate, but a Sea, wherein (as waves) *one* trouble ariſeth in the necke of *another*; the latter *worſe* than the former? No ſooner diddeſt thou enter into the *affaires* of this world, but thou waſt inwrapped about with a *cloud of miſeries*. Thy *Fleſh* provokes thee to *luſt*, the World allures thee to pleaſures, and the *Divell* tempts thee to all kind of ſinnes; *feares of enemies* affright thee, *ſuites in Law* doe vexe thee, *wrongs* of ill *neighbours* doe oppreſſe thee, cares for wife and children doe conſume thee, and *diſquietneſſe* twixt open *foes* and falſe *friends*, doe in a manner confound thee: Sinne ſtings thee *within*; *Satan* laies ſnares before thee. Conſcience of ſinnes paſt, doggeth behind thee. Now *adverſitie* on the left hand frets thee, anon *proſperitie* on thy right hand flatters thee: *over thy head* Gods vengeance due

to thy ſinne, is ready to fall upon thee: and *under thy feete*, *Hell mouth* is ready to ſwallow thee up. And in this *miſerable* eſtate whither wilt thou goe for reſt and comfort? the houſe is full of *cares*, the *field* full of *toyle*; the *Countrey of rudeneſſe*, the *Citie* of *factions*; the *Court* of *Envie*, the *Church* of *Sects*, the *Sea* of *Pirats*, the *Land* of *Robbers*. Or in what *ſtate* wilt thou live, ſeeing *wealth* is envied, and *povertie* contemned; *wit* is diſtruſted, and *ſimplicitie* is derided? *Superſtition* is mocked, and *Religion* is ſuſpected; *Vice* is advanced, and vertue is diſgraced? Oh with what a *body of ſinne* art thou compaſſed about in a *World of wickedneſſe*? what are thine *Eyes*, but *Windowes* to behold vanities? What are thine *Eares*, but *flood-gates*, to let in the ſtreames of iniquitie? What are the *Senſes*, but *matches* to give fire to thy luſts? What is thine *Heart*, but the *Anvill*, whereon *Satan* hath forged the ugly ſhape of all lewd affections? Art thou *nobly* deſcended?

deſcended? thou muſt put thy ſelfe in perill of *forraine warres*, to get the reputation of *earthly honour*; oft-times hazard thy *life* in a deſperate combate, to avoid the aſperſion of a Coward. Art thou borne in *meane* eſtate? Lord! what paines and drudgery muſt thou indure at *home* and *abroad*, to get maintenance? and all perhaps ſcarce ſufficient to ſerve thy neceſſitie; and when (after much ſervice and labour) a man hath got ſomething; how little *certaintie* is there in that which is gotten? ſeeing thou ſeeſt by daily experience, that he who was *rich* yeſterday, is to day a *begger*, he that yeſterday was in *health*, to day is *ſicke*: he that yeſterday was *merry* and *laughed*, hath cauſe to day to *mourne* and *weepe*; he that yeſterday was in *favour*, to day is in *diſgrace*: and he, who yeſterday was *alive*, to day is *dead*: and thou knoweſt not *how ſoone*, nor in *what manner* thou ſhalt die thy ſelfe. And who can enumerate the *loſſes*, *croſſes*, *griefes*, *diſgraces*, *ſickneſſes*, and *calamities*

which are incident to ſinfull man? To ſpeake nothing of the death of *friends* and *children*, which oft-times ſeemes to be unto us far more bitter than preſent death it ſelfe.

Meditations of the miſerie of old age.

WHat is *old age*, but the *receptacle* of all *maladies*? for if thy lot bee to draw thy *daies*, to a long *date*, in comes old bald-headed *age*, ſtooping under *dotage*, with his *wrinckled* face, *rotten* teeth, and *ſtinking* breath: *teaſtie* with Choler, *withered* with dryneſſe, *dimmed* with blindneſſe, *abſurded* with deafeneſſe, *overwhelmed* with ſickneſſe, and *bowed together* with weakeneſſe, having no vſe of any ſenſe, but of the ſenſe of paine: which ſo racketh every member of his body, that it never eaſeth him of griefe, til it hath thrown him down to his *grave*.

Thus farre of the miſeries which accompany the body. Now of the miſeries

miſeries which accompany chiefly the ſoule in this life.

Meditations of the miſerie of the ſoule in this life.

THE miſery of thy ſoule will more evidently appeare, if thou wilt but conſider,

1. The *felicitie* ſhee hath loſt.
2. The *miſerie* which ſhee hath *pulled* upon her ſelfe by ſinne.

1. The *felicitie loſt*, was firſt the fruition of the *Image of God*, whereby the ſoule was like unto God in [a] *knowledge*, enabling her perfectly to underſtand the *revealed will of God*. Secondly, *true holineſſe*, by which ſhee was free from all prophane *error*. Thirdly, *Righteouſneſſe*, whereby ſhe was able to incline all her natural *powers*, and to frame uprightly all her *actions*, proceeding from thoſe *powers*. With the loſſe of this *divine Image*, ſhee loſt the *Love* of God, and the bleſſed *communion*

[a] Col. 3. 10. Rom. 12. 2.

which ſhee had with his *Majeſtie*: wherein conſiſteth her *life*, and *happineſſe*. If the loſſe of *earthly* riches vexe thee ſo much, how ſhould not the loſſe of this *divine treaſure* perplex thee much more?

2. The miſery which ſhee pulled upon *her ſelfe*, conſiſts in two things:

1. *Sinfulneſſe*.
2. *Curſedneſſe*.

1. *Sinfulneſſe* is an univerſall corruption, both of her *Nature* and *Actions*: for her [a] *Nature* is infected with a *proneneſſe* to every ſinne continually, the [b] *Minde* is ſtuffed with *vanitie*, the [c] *Vnderſtanding* is darkned with *ignorance*, the [d] *Will* affecteth nothing but vile and *vaine things*: All her [e] Actions are evill yea, this deformitie is ſo *violent*, that oftentimes in the regenerate ſoule, the *Appetite* will not obey the government of *Reaſon*, and the *Will* wandereth after, and yeelds conſent to ſinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* ſoule,

a Eph. 2. 3. Gen. 6. 5.
b Rom. 12. 2. Eph. 4. 17
c 1 Cor. 2. 14.
d Phil. 2. 3.
e Rom. 3. 12. Rom 7. 10.

ſoule, which ſtill remaines in her Naturall corruption? Hence it is, that thy wretched *Soule* is ſo deformed with *ſinne*, defiled with *luſt*, polluted with *filthineſſe*, outraged with *paſſions*, over-carried with *affections*, pining with *Envie*, overcharged with *Gluttony*, ſurfetted with *Drunkenneſſe*, boyling with *Revenge*; tranſported with *Rage*, and the glorious *Image* of GOD transformed to the ougly *ſhape* of the *Divell*, ſo far as it once g *repented the Lord, that ever he made man.*

From the former flowes the other part of the *Soules miſeries*, called h *curſedneſſe*, whereof there are two degrees.

1. *In part.*
2. *In the fulneſſe thereof.*

1. *Curſedneſſe in part* is that, which is inflicted upon the Soule in *life* and *death*, and is *common* to her with the body.

The *curſedneſſe* of the ſoule in *life*, is the *wrath of God*, which lyeth upon ſuch a creature ſo *farre*, as that *all* things, not *onely calamities*, but

f Ioh. 8. 44.
g Gen. 6. 6.
h Deut. 27. 26. Gal. 3. 10. Pſa. 119. 21.

also very [i] *blessings* and [k] *graces* turn to ruine. [l] *Terrour of Conscience* drives him from God and his service, that hee dares not come to his presence and ordinances: but it is [m] *given* up to the [n] slavery of *Satan*, and to his owne *lusts*, and vile *affections*.

This is the *cursednesse* of the Soule in *life*: now followes the *cursednesse* of the Soule and Body in *death*.

i Rom. 2. 4, 5 Ier 28. 13.
k Esa. 28. 13.
l Gen. 3. 8. 10. & 4. 14. Heb 2. 15.
m Rom. 1. 21. 24. 26.
n Eph. 2. 2. Col 1. 13.

Meditations of the misery of the body and soule in death.

AFter that the *aged man* hath conflicted with long sicknesse, and having endured the brunt of *paine* should now expect some *ease*: in comes *Death* (Natures *slaughter-man*, Gods *curse*, and Hels *Purveior*) and lookes the *old man* grim and black in the face: and neither pitying his *age*, nor regarding his long-endured dolours, will not bee hired to forbeare either for silver or gold: nay, he wil not take, to spare his life

skin

skin for skin, & all that the old man hath: but *batters* all the principall parts of his body, and arrests him to appeare before the terrible Iudge. And as thinking that the *old man* will not dispatch to goe with him fast enough: Lord! how many darts of *calamities* doth hee shoot through him, *stitches, aches, cramps, feavers, obstructions, rhewmes, flegme, collicke, stone, winde, &c.* Job 1.

Oh what a *ghastly sight* it is, to see him then in his bed, when *Death* hath given him his *mortall* wound! what a *cold sweat* overrunnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* black; the *nether Iawbone* hangeth down, the *Eye-strings* breake, the *Tongue* faltreth, the *Breath* shortneth, and smelleth earthly, the *Throat* rattleth, and at every gaspe the *Heart-strings* are ready to breake asunder.

Now the miserable soule *sensibly* perceiveth her earthly body to begin to *die*: for as towards the *dissolution*

diſſolution of the univerſall frame of the great *world*, the *Sunne* ſhall bee turned into darkeneſſe, the *Moone* into blood, and the *Starres* ſhal fall from heaven, the *Ayre* ſhal bee full of ſtormes, and flaſhing Meteors, the *Earth* ſhall tremble, and the *Sea* ſhall roare, and *mens hearts* ſhall faile for feare, expecting the end of ſuch ſorrowfull *beginnings:* So towards the *diſſolution of man*, (which is the little world) his *Eyes* which are as the *Sunne* and *Moone*, loſe their light, and ſee nothing but blood-guiltineſſe of ſinne; the reſt of the *Senſes*, as *leſſer Starres*, doe one after another faile and fall: his *Minde*, *Reaſon*, and *Memory* as heavenly *powers* of his ſoule, are ſhaken with fearefull ſtormes of *deſpaire*, and fierce flaſhings of *Hell-fire*; his Earthly body begins to ſhake and tremble, and the *humours* like an over-flowing Sea, roare and rattle in his throat, ſtill expecting the woefull *end* of theſe dreadfull *beginnings*.

Whileſt he is thus ſummoned to appeare

appeare at the great *Assises* of *Gods* Iudgment, behold, a *Quarter-Sessions*, and Iayle-delivery is held within himselfe: where *Reason* sits as Iudge, the *Divel* puts in a *Bill* of inditement, as large as that Booke of *Zachary*: wherein is alleadged all thy *evill deeds*, that ever thou hast *committed*, and all the *good deeds* that ever thou hast *omitted*, and all the *curses* and *judgements*, that are due to every sin. Thine owne *conscience* shall accuse thee, and thy *Memory* shall give bitter *evidence*, and *Death* stands at the Barre ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemne *thy selfe*, how shalt thou escape the just condemnation *of God*, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou *put out of* thy mind, the *remembrance* of thy wicked deeds, that trouble thee: but they *flow faster* into thy *remembrance*, & they will not be *put away*, but cry unto thee, *We are thy works, and we will follow thee*: And whilest thy soule is thus *within*, out of *peace* and

Zach. 5. 2. Ezech. 2. 10.

1 Ioh. 3. 20.

and *order*; thy children, wife, and friends, trouble thee as faſt, to have thee put thy *goods in order*; ſome crying, ſome craving, ſome pitying, ſome chearing; all like *Fleſh flies*, helping to make thy *ſorrowes* more *ſorrowfull*. Now the *Divels*, who are come from *hell to fetch away thy ſoule*, begin to appeare to her; and waite, as ſoone as ſhee comes forth, to take her, & carry her away. *Stay* ſhee would within, but that ſhee feeles the body begin *by degrees to die*: and ready, like a *ruinous houſe*, to fall upon her head. *Fearefull* ſhee is to come forth, becauſe of thoſe *Hell-hounds* which waite for her comming. Oh, ſhe that ſpent ſo many *daies* and *nights* in vaine and idle *paſtimes*, would now give the *whole world*, if ſhee had it, for *one houres* delay, that ſhee might have ſpace to repent, and reconcile her ſelfe unto God: But it cannot bee, becauſe her *Body* which joyned with her in the *actions* of ſinne, is altogether now unfit to joyne with her in the exerciſe of repentance:

Luk. 12. 20

and

and repentance must be of the *whole man.*

Now shee seeth that all her *pleasures* are gone, as if they had never beene: and that but onely *torments* remaine, which *never* shall have end of *being.* Who can sufficiently expresse her *remorse* for her sinnes *past*, her *anguish* for her *present* miserie, and her *terrour* for her torments to *come*?

In this extremitie, shee lookes every where for helpe, and shee finds her selfe every way *helpelesse.* Thus in her *greatest* miserie (desirous to heare the *least* word of comfort) shee directs this, or the like speech unto her *Eies*: O *Eies*, who in times past were so *quicke-sighted*, can yee *spie* no *comfort*, nor any way, how I might escape this dreadfull danger? But the *eie-strings* are *broken*, they cannot see the *candle* that burneth before him: nor discerne whether it be day or night. *Prosopopœia.*

The Soule (finding no comfort in the *Eies*) speakes to the *Eares*: O *Eares*, who were wont to recreate your

your ſelves, with hearing new pleaſant *diſcourſes*, and Muſicks ſweeteſt *harmony*; can you heare any *newes* or *tidings* of the leaſt comfort for mee? The *Eares* are either ſo *deafe*, that they cannot heare *at all*, or the ſenſe of *hearing* is growne ſo weake, that it cannot endure to heare his *deareſt* friends to *ſpeak*. And why ſhould *thoſe eares* heare *any tidings* of joy in *Death*, who could never abide to heare the *glad tidings* of the *Goſpell* in his *life*? The *Eare* can miniſter no *comfort*.

Then ſhee intimates her griefe unto the *Tongue*. Oh *Tongue*, who waſt wont to *brag* it out with the *braveſt*, where are now thy bigge and daring *words*? now (in my greateſt need) canſt thou *ſpeake* nothing in my *defence*? Canſt thou neither *daunt* theſe Enemies with *threatning words*, nor *entreat* them with *faire ſpeeches*? Alas, the *Tongue* two dayes agoe lay *ſpeechleſſe*: it cannot in his *greateſt* extremitie, either *call* for a *little drinke*, or deſire a friend

friend to *take away* with his finger the *flegme*, that is ready to *choak him*

Finding heere no hope of helpe, ſhee ſpeaks unto the *Feet*. Where are yee, *O feet*, which ſometime were ſo nimble in *running*, can you *carry* me no where, out of this dangerous place? The feet are *ſtone-dead* already: If they be not *ſtirred*, they cannot *ſtirre*.

Then ſhe directs her ſpeech unto her *hands*: O *hands*, who have beene ſo often approoved for manhood, in *peace*, and *war*, and wherewith I have ſo *often* defended my *ſelfe*, and offended my *foes*; never had I more need then now. *Death* lookes me grim in the face, and kils mee. *Helliſh fiends* waite about my bed to *devoure* mee: helpe *now* or I periſh for *ever*. Alas, the *hands* are ſo *weake*, and doe ſo *tremble*, that they cannot reach to the *mouth* a *ſpoonefull* of ſupping, to releeve languiſhing *nature*.

The *wretched* ſoule ſeeing her ſelfe thus *deſolate*, and altogether deſtitute of friends, helpe and comfort,

fort; and knowing that *within an houre* ſhee muſt bee in *everlaſting paines*, retires her ſelfe to the *heart* (which of all members is *primum vivens*, and *ultimum moriens*) from whence ſhee makes this *dolefull lamentation* with her ſelfe:

The dolefull lamentation of the Reprobate ſoule at the point of death. 2 Sam. 22. 5.

O miſerable *caitife*, that I am! How doe the *Sorrowes of death compaſſe me*! *How doe the floods of Belial make mee afraid*! Now have, *indeed*, the ſnares both of the *firſt* and *ſecond* death overtaken mee at *once*. Oh how *ſuddenly* hath *Death* ſtolne upon mee with inſenſible degrees! Like the *Sunne*, which the *Eye* perceives not to move, though it bee moſt ſwift of *motion*. How doth *Death* wreake on mee his *ſpite*, without *pitie*! The God of *mercy* hath utterly forſaken mee: and the *Divell*, who *knowes* no *mercy*, waits for to take mee. How often have I beene warned of this *dolefull day*, by the faithfull *Preachers of Gods Word*, and I made but a *jeſt* thereat? What profit have I now of all my *pride*, *fine houſe*, *and brave apparell*? What's

What's become of the ſweete reliſh of all my *delicious* fare? All the *worldly goods* which I ſo *carefully* gathered, would I now give for a good Conſcience, which I ſo careleſly neglected. And what *joy* remaines now, of all my former fleſhly *pleaſures*, wherein I placed my chiefe *delight?* Thoſe *fooliſh* pleaſures were but *deceitfull* dreames, and now they are paſt like *vaniſhing ſhadowes*: but to thinke of thoſe *eternall paines*, which I muſt endure for thoſe *ſhort pleaſures*, *paines* mee as *Hell* before I enter into *Hell*. Yet juſtly I confeſſe, as I have *deſerved*, I am *ſerved*; that being made after *Gods Image*, a *reaſonable ſoule*, able to *judge* of mine own eſtate, and having mercy ſo often *offered*, and I *intreated* to receive it: I neglected *Gods grace*, and preferred the *pleaſures of ſinne*, before the religious care of *pleaſing God*: lewdly ſpending my *ſhort time*, without conſidering what accounts I ſhould make at my *laſt end*. And now *all* the *pleaſures* of *my life* being put together, coun-

countervaile not the leaſt part of my *preſent paine*: My *joyes* were but *momentany*, and gone, before I could ſcarce *enioy* them: my *miſeries* are *eternall*, and *never* ſhall know end. Oh that I had ſpent the *houres* that I conſumed in *carding*, *dicing*, *playing*, and other vile exerciſes, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my ſinnes*, in *faſting*, *watching*, *praying*, and *in preparing my ſoule*, that I might have now departed in the *aſſured hope* of everlaſting ſalvation! O that I were now to *begin* my life again! how would I contemne the *world*, and the *vanities* thereof! how *religiouſly* and *purely* would I lead my life! how would I *frequent* the *Church*, and ſanctifie the *Lords Day*! If *Satan* ſhould offer mee all the treaſures, pleaſures, and promotions of this world, hee ſhould never entice me to *forget theſe terrors* of this laſt dreadfull houre. But, O corrupt *carkaſſe*, and ſtinking *carrion*! How hath the Divell delu-

deluded us? and how have we *ſerved* and *deceived* each other? and pulled *ſwift damnation* upon us both? Now is my caſe more miſerable, then the *beaſt* that periſheth in a ditch: for I muſt goe to *anſwer* before the *Iudgement ſeate* of the righteous Iudge of Heaven and Earth; where I ſhall have none to ſpeake for mee: and theſe *wicked fiends*, who are privy to all my evill deeds, will *accuſe* mee, and I cannot excuſe my ſelfe. *My owne heart already condemnes mee*, I muſt needs therefore bee *damned* before his *Iudgement* ſeat: and from thence be carried by theſe *infernall fiends*, into that *horrible* priſon of endleſſe torments, and *utter darkeneſſe*: where I ſhall *never* more ſee light, that *firſt* moſt excellent thing that God made. I who gloryed heeretofore, in being a *libertine*, am now *inclozed* in the very *clawes* of Satan: as the trembling *Partridge* is within the griping *talons* of the ravenous *Faulcon*. Where ſhall I lodge to night? and who ſhall be my

my companion? Oh *horrour* to thinke! O *griefe* to consider! *Oh cursed be the day wherein I was borne, and let not the day wherein my mother bare mee, bee blessed. Cursed bee the man that shewed my Father, saying, A child is borne unto thee, and comforted him. Cursed be that man, because hee slew mee not. Oh that my Mother might have beene my grave, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure these hellish sorrowes! and that my daies should thus end with eternall shame!* *Cursed* bee the day that I was first united to so *lewd a body*: Oh that I had but *so much* favour, as that I might *never see* thee more! Our *parting* is bitter and dolefull: but our *meeting* againe, to receive at that dreadfull day, the *fulnesse* of our deserved vengeance, will be farre more *terrible* and *intolerable*. But what meane I thus (by *too late* lamentation) to seeke to *prolong* time? My *last houre* is come: I heare the *heart-strings* breake: this filthy

House

House of Clay fals on my head: heere is neither *hope, helpe*, nor *place*, of any longer abiding. And must I needs be gone? thou *filthy carkasse*: Oh *filthy carkasse*, with *fare-ill, fare-well*, I leave thee: And so all trembling, she commeth *forth*, and *forthwith* is seized upon by *Infernall fiends*, who carry her with a violence *torrenti similes*, to the bottomlesse Lake that burneth with *fire* & *brimstone*: where she is kept as a *prisoner* in torments, till the *generall* Iudgement of the *great Day*. Apoc. 21.8. Iude v. 6. 1 Pet 3 19.

The lothsome *carkasse* is afterwards laid in the *grave*. In which action for the most part, the *dead bury the dead*, that is, They who are dead in sinne, bury them, who are dead for sin. And thus the godlesse, and unregenerated *worldling*, who made *Earth* his *Paradise*; his *Belly* his *God*, his *Lust* his *Law*: as in his *life* hee sowed *vanity*, so hee is now *dead*, and reapeth *misery*. In his *prosperitie* he neglected to serve God: In his *adversitie* God refuseth to save *him*. And the *Divell*, whom he

he *long* ſerved, now at length payes him his wages. *Deteſtable* was his life, *damnable* his death. The *Divell* hath his *ſoule*, the *grave* hath his *carkaſſe*: in which *pit* of corruption, *den* of death, and *dungeon* of ſorrow, let us leave the miſerable *Caitife*, rotting with his mouth full of earth, his belly full of wormes, and his carkaſſe full of ſtench; expecting a fearefull *reſurrection*, when it ſhall be re-united with the ſoule; that as they ſinned together, ſo they may be eternally tormented together.

Thus farre of the miſeries of the *ſoule and body* in death, which is but *curſedneſſe in part*: now followes the *fulneſſe of curſedneſſe*: which is the miſery of the *ſoule and body* after death.

Meditations of the miſery of a man after death, which is the fulneſſe of curſedneſſe.

THE *fulnes of curſedneſſe* (when it falles upon a *creature*, not able to beare the brunt thereof) preſſeth

preſſeth him downe to that bottomleſſe [a] deepe of the endleſſe [b] *wrath* of *Almighty God*: which is called the [c] *damnation of hell*. This *fulneſſe* of curſedneſſe is either *particular* or *generall*.

Particular is that which in a leſſe meaſure of fullneſſe, lighteth upon the [d] ſoule *immediately* as ſoon as ſhee is ſeparated from the body. For, in the very *inſtant* of diſſolution, ſhee is in the ſight and preſence of God. For when ſhee ceaſeth to ſee with the organ of *fleſhly eyes*, ſhee ſeeth after a ſpirituall manner, like *Steven*, who ſaw the *glory of God*, and *Ieſus ſtanding at his right hand*: or, as a man, who being *blind borne*, and *miraculouſly* reſtored to his ſight, ſhould ſee the *Sunne*, which hee never ſaw before. And thereby the *teſtimony* of her owne *Conſcience*, *Chriſt* the righteous *Iudge*, who knoweth all things, *maketh* her, by his *omni-preſent power*, to underſtand the doome and Iudgement that is due unto her ſinnes, and what muſt be her *eternall*

a Luk. 8. 28. & 10. 23.
b Theſ. 1. 10.
c Mat. 23. 33.
d Iuk. 12, 13. 1 Pet. 3. 19. Iude ver. 6, 7.
Act. 7. 55.

state. And in this manner standing in the *sight* of Heaven, not fit, for her *uncleannesse*, to come into Heaven; shee is said to stand before the *Throne of God*. And so forthwith shee is carried by the *evill Angels*, who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison*, in *everlasting paines* and *chaines*, *under darknesse unto the judgement of the great day*: But not in that *extremity* of torments, which shee shall finally receive at the last day.

The *generall* fullnesse of *cursednesse* is in a [e] *greater* measure of *fulnesse* which shall be inflicted upon both thy [f] *Soule* and *Body*, when (by the mighty power of *Christ* the *supreame Iudge* of Heaven and Earth) the one shall be brought out of *Hell*, and the other out of the *Grave*, as *Prisoners*, to receive their dreadfull doome, according to their evill *deeds*. How shall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrours,

Post quam anima de corpore est egressa: subito Iudicium Christi de se latum cognoscit. Aug. l. 1. *de anim. & ejus Orig.* cap 4. Hier. *Ep. ad Pamnat. Anima damnata continuo rapiatur a Dæmonibus, qui crudelissime eam rapientes ad infernum deducunt,* Cyril. Alex. *in orat. de exit anim.*
Mat. 5. 34. & 23. 21. Luk. 12. 20. Luk. 16. 22, 23.
[e] 1 Pet. 3. 19. Iude ver. 7. Luk. 16. 24. Luk. 1. 31. [e] 2 Pet. 4. 9. Iude ver. 6. Apoc. 11. 18
[f] Dan. 12. 1. Ioh. 5 18. 29. Apoc. 20. 13 Mat. 24. 29. Luk. 21. 24, 25.

rours of *Heavenly signes* be driven, at the worlds end, to their wits end! Oh, what a wofull salutation will there be, betwixt the damned *Soule* and *Body*, at their re-uniting at their terrible day!

The damned soules Apostrophe to her body at their second meeting.

Oh sincke of *Sinne*, O lumpe of *Filthinesse* (will the *Soule* say unto her *Body*) how am I compelled to re-enter into thee, not as unto an *Habitation* to rest, but as a *Prison*, to be tormented together! How doest thou appeare in my sight, like *Iephtaes* Daughter, to my greater torment! Would GOD thou hadst perpetually *rotted* in the grave, that I might never have seene thee againe! How shall we be *confounded* together, to heare before *God*, *Angels*, and *Men*, laid open all those *secrets sins*, which we *committed* together! Have I lost *Heaven*, for the love of such a stinking *carrion*? Art thou the *flesh*, for whose *pleasures* I have yeelded to cómit so many Fornications? O filthy *Belly*, how became I such a *fool* as to make *thee* my *God*? How mad was I for

momentany joyes to incurre theſe torments of eternall paines! *Yee Rockes and Mountaines, why skip yee ſo like Rams*, Pſal. 144.4. and *will not fall upon me, to hide me from the face of him, that comes to ſit on yonder Throne; for the great day of his wrath is come, and who ſhall be able to ſtand?* Apoc. 6.16.17. *Why trembleſt thou thus, O Earth, at the preſence of the Lord*, and wilt not open thy mouth, and ſwallow mee up, as thou diddeſt *Korah*, that I bee ſeene no more?

O *damned furies*! I would yee might, without delay, teare mee in *pieces*, on condition that you would teare me unto *nothing*! But whileſt thou art thus in vaine bewailing thy miſery, the *Angels* hale thee violently away from the brinke of thy grave, to ſome place neare the Tribunall ſeate of *Chriſt*; where being as a curſed Goat, ſeparated to ſtand beneath on Earth, as on the *left hand* of the Iudge: *Chriſt* ſhall rip up all the *benefits* hee beſtowed on thee, and the *torments* he ſuffered

Mat. 13. 41. Mat. 24. 31.

for

for thee, and all the *good deedes* which thou haſt *omitted*, and all the *ungratefull villanies* which thou haſt *committed* againſt *him*, and his holy *Lawes*.

Within thee thine owne *conſcience* (more than a thouſand witneſſes) ſhall *accuſe thee*: the *Divels*, who tempted thee to all thy lewdneſſe, ſhall on the *one ſide* teſtifie with thy *conſcience* againſt thee: and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* Iuſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hideous noiſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* all the world h *burning* in flaming fire. *Above thee*, an irefull *Judge* of deſerved vengeance, ready to Pronounce his *ſentence* upon thee. *Beneath thee*, the fiery and ſulphureous mouth of the *bottomleſſe pit*, gaping to receive thee. In this woſull Eſtate, to hide thy ſelfe, will be *impoſſible*(for on that condition, thou wouldeſt i wiſh that the greateſt

h *Anſeld. Medit.*

i Apoc. 6. 16, 17.

Rocke might fall upon thee:) to *appeare* will bee *intolerable*, and yet thou muſt ſtand forth, to *receive* with other Reprobates this thy *ſentence*; *Depart from me, ye curſed, into everlaſting fire, prepared for the Divel and his Angels.*

Bonavent. *poſtil. Dom 3. poſt Pent. Ser. 2.*

Depart from me] There is a *ſeparation* from all joy and happineſſe.

Ye curſed] There is a blacke and direfull *Excommunication.*

Into fire] There is the cruelty of *paine.*

Everlaſting] There is the perpetuity of *puniſhment.*

Prepared for the Divell and his Angels.] Here are thy *infernall* tormenting, and tormented *companions.*

O terrible ſentence! from which the condēned cannot eſcape, which being pronounced, cannot poſſibly be *withſtood*: againſt which a man cannot *except*, and from which a man can no where *appeale.* So that to the damned, nothing remaines but *helliſh torments*: which knowes neither eaſe of *paine*, nor end of *time.*

time. From this *Iudgement seat* thou must be thrust by *Angels* (together with all the damned *Devilles*, and *Reprobates*) into the *bottomelesse Lake of utter darkenesse*, that perpetually burnes with *fire and brimstone*. Apo. 21. 8
Whereunto, as thou shalt be thrust, there shall be such *weeping, woes*, and *wailing*, that the *cry* of the company of *Core, Dathan*, and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling; nay, it will seeme unto thee a *Hell*, before thou goest into *Hell*, but to heare it.

Into which bottomlesse *Lake*, after that thou art once *plunged*, thou shalt ever be *falling* downe, and never meet a *bottome*: and in it, thou shalt ever *lament*, and none shall *pitty* thee: thou shalt alwayes *weepe* for paine of the *fire*, and yet *gnash* thy teeth for the extreamity of *cold*: thou shalt *weepe* to thinke, that thy miseries are *past* remedy: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke, how for the shaddowes

of ſhort *pleaſures*, thou haſt incurred theſe *ſorrowes* of eternall *paines*: thou ſhalt *weepe*, to ſee how that *weeping* it ſelfe can *nothing* prevaile: yea in *weeping*, thou ſhalt *weep more* teares, than there is *water* in the *ſea*; for the *water* of the *ſea* is *finite*, but the *weeping* of a Reprobate ſhall be *infinite*.

Bonavent.

There thy *laſcivious eyes* ſhall be afflicted with ſighs of *gaſtly Spirits*: thy *curious eares* ſhall be affrighted with hideous noyſe of *howling Devils*, and the gnaſhing teeth of *damned Reprobates*: thy *dainty noſe* ſhall bee cloyed with noyſome ſtench of *Sulphur*: thy *delicate taſte* ſhall bee pained with intolerable *hunger*: thy *drunken throate* ſhall be parched with unquenchable *thirſt*: thy *Minde* ſhall be tormented, to think how for the love of *abortive pleaſures*, which periſhed ere they budded; thou ſo fooliſhly loſt *Heavens joyes*, and incurred *Helliſh paines*, which laſt beyond eternity. Thy *conſcience* ſhall ever *ſting* thee like an Adder, when thou

thou thinkeſt how often (*Chriſt* by his Preachers offered the *remiſſion of ſinnes*, and *the Kingdome of heaven* freely unto thee, if thou wouldeſt but *beleeve and repent*: and how eaſily thou mighteſt have obtained mercy in thoſe dayes; how neare thou waſt many times to have *repented*, and yet didſt ſuffer the Divell and the World, to keepe thee ſtill in *impenitency*, and how the *day* of mercy is now paſt, and will never *dawne* againe.

How ſhall thy underſtanding bee racked to conſider, how for *Momentany riches*, thou haſt loſt the *eternall treaſure*; and changed *heavens* felicity for *hels* miſery! where every part of thy body without intermiſſion of paine, ſhall be continually tormented *alike*.)

In theſe *Helliſh torments*, thou ſhalt bee for *ever* deprived of the *Beatificall ſight* of God, wherein conſiſts the *ſoveraigne good*, and life of the ſoule. Thou ſhalt never ſee *light*, nor at leaſt *ſight* of joy, but lie in a perpetuall *priſon of utter*

darkneſſe: where ſhall be no *order*, but *horrour*: no voice, but of *blaſphemers* and *howlers*: no *noiſe*, but of *torturers* and *tortured*: no *ſociety*, but of the *Divell* and his *Angels*, who being tormented themſelves, ſhall have no other *eaſe*, but to wreake their fury in *tormenting* thee. Where ſhall bee *puniſhment* without *pitie*: *miſery* without *mercy*: *ſorrow* without *ſuccour*: *crying*, without *comfort*: *miſchiefe* without *meaſure*: *torment* without *eaſe*: where the *Worme dieth not, and the fire is never quenched*: where the *wrath* of God ſhall ſeize upon the Soule and body, as the *flame of fire* doth on the lumpe of *Pitch*, or *Brimſtone*. In which *flame* thou ſhalt ever bee *burning*, and never *conſumed*: ever *dying*, and never *dead*: ever *roaring* in the pangs of death, and never rid of thoſe pangs, nor knowing end of thy *paines*. So that after thou haſt endured them ſo many thouſand yeares, as there are *graſſe* on the *earth*, or *ſands* on the *Sea-ſhore*, thou art no *nearer* to have an

Mat. 9.

an end of thy torments, than thou wast the first day that thou wast cast into them: yea so farre are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand yeares*, thy damned soule could but conceive a hope, that those her torments should have an end: this would be *some* comfort to thinke, that at *length* an end will come. But as oft as the *Minde* thinketh of this word *Never*, it is as *another* Hell, in the *middest* of Hell.

This thought shall force the damned to cry, οὐαὶ οὐαὶ, as much as if they should say, οὐκ ἀεὶ οὐκ ἀεὶ, O Lord *not ever*, *not ever* torment us thus. But their *conscience* shall answer them as an *Eccho*, ἀεὶ, ἀεὶ, *ever*, *ever*. Hence shall arise their dolefull οὐαὶ, *woe*, and *alas* for evermore.

This is the *second death*, the *generall perfect fullnesse of all cursednesse* and misery: which every damned Reprobate must *suffer*, so long as God and his *Saints* shall enjoy *blisse* and *felicity* in heaven, for evermore.

Thus

Thus farre of the *misery* of man in his ſtate of *corruption*, unleſſe that hee bee renewed by Grace in Chriſt.

Now followes the *knowledge* of *Mans ſelfe*, in reſpect of his ſtate of regeneration by *Chriſt*.

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let us ſee, how *happy* a *godly* man is in his ſtate of *renovation*, being reconciled to God in *Chriſt*.

The godly man, whoſe corrupt nature is *renewed* by grace in *Chriſt* and become a *new creature*, is bleſſed in a three-fold reſpect. Firſt, in his life. Secondly, in his death. Thirdly, after death.

1. His *bleſſednesse* during this life, is but *in part*, and that conſiſts in ſeven things.

1. Becauſe he is *conceived* of the [a] *Spirit* in the wombe of his [b] Mother the *Church*: and is [c] *borne not*

Ioh. 3. 5. Gal. 4. 16 Ioh. 1. 13.

of

of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in *Christ* is his [d] *Father*: So that the [e] *Image of God* his *Father* is renewed in him every day more and more.

2. Hee hath, for the *merits* of *Christs sufferings*, all his sinnes, *originall*, and *actuall*, with the *guilt* and *punishment* belonging to them, [f] freely and fully *forgiven* unto him: And all the [g] *righteousnesse* of *Christ* as freely and fully *imputed* unto him: and so God is [h] *reconciled* unto him: and [i] *approveth* him as righteous in his sight and account.

3. He is *freed* from *Satans* [k] *bondage*, and is made a [l] *brother* of *Christ*, a *fellow* [m] *heire* of his heavenly Kingdome: and a *spiritnall* [n] *King* and *Priest*, to offer up [o] *spirituall sacrifices* to *God by Iesus Christ*.

4. God *spareth* him as a *man spareth his owne Sonne, that serveth him*. And this *sparing* consists,

In

d Gal. 4. 6, 7.
2 Cor. 9. 8.
e Eph. 4. 2. 3. 13. Col. 3. 10.
f Rom. 4. 8. 25. Rom. 8. 1, 2. 1 Pet. 2. 24.
g Rom. 4. 5. 19.
h 2 Cor. 5. 19.
i Rom. 8. 33. 34.
k Act. 16. 18.
l Eph. 2. 2.
l Ioh. 20. 17. Ro. 8. 20.
m Rom. 8. 17.
n Apo. 1. 6.
o 1 Pet. 2. 5. Mal 3. 17.

1. Not taking notice of every fault, but *bearing* with his *infirmities*, Exodus 34. Verſe 6, 7. A loving *Father* will not caſt his *child* out of doores in his ſickneſſe.

2. Not making his *puniſhment* when he is *chaſtened*, as great as his deſerts, Pſalme. 103. 10.

3. *Chaſtening* him *moderately*, when he ſeeth that hee will not *by any other* meanes bee reclaimed, 2 Sam. 7. Verſe 14, 15. 1 Corinth. 11. Ver. 32.

4. *Graciouſly accepting* his *endeavours*, notwithſtanding the imperfection of his obedience; and ſo preferring the *willingneſſe* of his minde, before the *worthineſſe* of his worke, 2 Corinth. 8. Verſe 12.

5. Turning the curſes which hee deſerved, to *croſſes*, and fatherly *corrections*; yea all

all [a] things, all [b] *calamities* of this life, [c] death it ſelfe: [d] yea, his *very ſinnes* unto his good.

5. God gives him his *holy Spirit*, which

1. [e] *Sanctifieth* him by *degrees* throughout: [f] ſo that hee doth more and more *die* to ſinne, and *live* to righteouſneſſe.
2. *Aſſures* him of his [g] *adoption*, and that hee is by *Grace* the child of *God*.
3. *Encourageth* him to come with [h] *boldneſſe* and *confidence* into the preſence of God.
4. *Mooveth* him without *feare*, to ſay unto him, *Abba father*.
5. *Powreth* into his *heart* the gift of *ſanctified prayer*.
6. *Perſwadeth* him, that both hee and his *prayers* are accepted and heard of God for *Chriſt* his *Mediators* ſake.

7. Fils

a Ro.8.28.
b Pſal.89. 31.33. Pſal. 119. 71. Heb.12.10 2 Cor.12.7
c 1 Cor.3. 21.& 15. 54,55. Heb. 2. 14 15.
d Luk.22. 31,32. Pſal.51.13 14. Rom.5.20. 21.
e 1 Theſ.5 23.
f Rom.8.5 10.
g Ro.8 16.
h Heb.4. 16. Eph.3.12. Gal.4.6. Rom.8.15. 16. Zach.12. 12. Rom.8.16. 17.

Rom 5.1. & 14.17. Rom.5.3. & 14.27.

7. Fills him with
1. *Peace* of conscience.
2. *Ioy* in the Holy Ghost: in comparison whereof, all *Earthly Ioyes* seeme *vile* and *vaine* unto him.

6. He hath a *recovery* of his [a] *soveraigntie* over the *creatures*, which he lost by *Adams* fall: and from thence *free* [b] *liberty* of using all things which *God* hath not [c] *restrained*, so that he may use them with a *good* [d] *conscience*. For *to all things* in Heaven and Earth, he hath a *sure* [e] *title* in this life: and he shall have the *Plenary* and peaceable [f] *possession* of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possesse, and have no [g] *place* of their owne but *Hell*.

a Psal. 8.5. &c. Heb.2.7.8.
b 1 Cor. 9. 1. Rom 14. 14. 1 Tim 4. 2.&c.
c 1 Cor. 9. 19,20.
d 1 Cor. 3. 22,23. Heb.1.7.
e 1 Cor. 3. 22.
f Mat.25. 34. 1 Pet. 2.4.
g Act.1.25

7. Hee hath the *assurance* of Gods *Fatherly* care and protection, day and night over him: which care consists in three things.

1. In

1. In *providing* all things *neceſſary* for his *ſoule* and *body* concerning this life, and that which is to come: ſo that hee ſhall bee ſure ever, either to have *enough*: or *patience* to be *content* with that he hath. Mat. 6. 32. 2 Cor. 12. 14. Pſal. 23. Pſal. 34. 9. 10.

2. In that God gives his Holy *Angels as Miniſters*, a charge, to attend upon him alwayes for his *good*: yea in danger, to *pitch their tents about him for his ſafety*, where ever he be. Yea, *Gods protection* ſhall defend him as a *cloud by day, and as a pillar of fire by night*: and his providence *ſhall hedge him from the power of the Devill.* Heb. 1. 14. Pſal. 34. 7. Pſal. 91. 11 Iſa. 4. 5. Iob 1. 10.

3. In that *the eyes of the Lord are upon him, and his eares continually open*, to ſee his ſtate, and to heare his complaint; and in his *good time* to deliver him out of all his troubles. Pſa. 34. 15. Gen. 7. 1. Pſa. 34. 19

Thus

Thus farre of the *blessed* estate of the godly, and *Regenerated* man in this life: Now of his *blessed* estate in *death*.

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen GOD sends *death* as his *messenger*, for the *regenerated man*, he meetes him halfe the way to Heaven: for his [a] *conversation*, and [b] *affections* is there before him. *Death* is neither *strange* nor *fearefull* unto him. Not *strange*, because he [c] *dyed daily*; not *fearefull*, because whilest hee *lived* hee was *dead*; and his life was [d] *hid with Christ in God*. To *Die*, unto him therefore, is nothing else in *effect*, but to [e] *rest from his labour* in this world, to goe [f] home to his [g] *Fathers house*, unto the [h] *City of the living God, the heauenly Jerusalem, to an innumerable company of Angels to the generall assembly and Church of the first borne, to God the Iudge of all*,

a Phil. 3. 20.
b Col. 3. 2.
c 1 Cor. 1. 31.
d Col. 3. 3.
e Apoc. 14.
f 2 Cor. 5. 6.
g Ioh 14. 1.
h Heb 12. 22, &c.

all, and to the Spirits of just men made perfect, and to Iesus the Mediatour of the New Testament. Whilest his *Body* is sicke, his *Minde* is sound: for, *God*[i] *maketh all his bed in his sickenesse*, and strengtheneth him with *faith* and *patience*, upon his bed of sorrow. And when hee beginnes to enter into the *way of all the world*; hee giveth (like[k] *Iacob, Moses*, and *Ioshua*,) to his children and friends, godly *exhortations*, and *counsels*, to serve the *true God*, to worship him truely all the dayes of their life. His *blessed* soule breatheth nothing but *blessings*, and such speeches as savour *a sanctified spirit*. As his *outward* man *decayeth*, so his *inward* man *increaseth*, and waxeth stronger. When the *speech* of his tongue *faultereth*, the *sighs* of his heart *speake lowder* unto *God*: when the sight of the *Eyes* faileth, the *Holy Ghost* illuminates him inwardly with abundance of *spirituall light*. His soule feareth not, [l] but *is bold to goe out of the body, and to dwell with her Lord*. Hee *sigheth*

i Psal. 41. 3.

k Gen. 49.

l 2 Cor. 5. 8.

o Phil. 1. 23.. p Psal. 42. 2

ſigheth out with *Paul*, o *Cupio diſſolvi, I deſire to be diſſolved and to be with Chriſt.* And with p *David*, *As the Hart panteth after the water-brooks, ſo panteth my ſoule after thee O God. My ſoule thirſteth for God, for the living God: when ſhall I come and appeare before God?* He prayeth with the *Saints*, q *How long, O Lord which art holy and true? Come Lord Jeſus, come quickly.* And when the r Apo. 6. 10 r Apo. 22. 10. ſ *appointed time* of his diſſolution is ſ Iob 14. 5. come, knowing that hee goeth to his t *Father* and *Redeemer* in the t Pſal. 31. 5 peace of a good conſcience, and the aſſured *perſwation* of the forgiveneſſe of all his ſinnes, in the *blood of the Lambe*, hee ſings with bleſſed old *Simeon*, his u *Nunc dimittis*: u Luk. 2. 29 Pſal. 37. 37 Iſa. 57. 2. *Lord, now letteſt thou thy Servant depart in peace*, &c. and *ſurrenders* up his Soule, as it were, with his *owne hands, into the hands of his heavenly Father*, ſaying with *David*: x *Into thy hands, O Father, I commend my ſoule, for thou haſt redeemed me, O Lord thou God of truth.* x Pſal. 31. 5 And ſaying with *Stephen*, *Lord Jeſu receive* Act. 7. 59.

receive my ſpirit; Hee no ſooner *yeelds up* his ſacred Ghoſt, but *immediately* the [z] *holy Angels*, who attended upon him from his *birth* unto his *death*, [a] carry and accompany his *ſoule* into *Heaven*, as they did the ſoule of *Lazarus* into *Abrahams boſome*, [b] which is the Kingdome of Heaven, whither onely *good Angels* and *good workes* doe accompany the Soule: the one to *deliver* their [c] *charge*; the other to receive their [d] *reward*.

The *Body* in convenient time, as the ſanctified [e] *Temple* of the *Holy Ghoſt*, the [f] *members of Chriſt*, nouriſhed by his *Body*, the [g] price of the *blood of the Sonne of God*, is by his *fellow-brethren* reverently laid to [h] *ſleepe* in his *grave*, as in the *bed of Chriſt*: in an aſſured hope to [i] *awake in the reſurrection of the juſt*, at the laſt day, to be pertaker with the ſoule, of life and glory everlaſting. And in this reſpect not onely the *ſoules*, but the very *bodies* of the

z Mat. 18. 10. Act. 12. 15. & 27.23.
a Luk. 16. 22.
b Mat. 8. 11. Luk. 13. 18. Act. 15. 10, 11. Eph. 1.10. Heb. 11.9. 10.6. & 12, 22, 23. Luk. 19.9. & 9.31.
c Pſ 91. 11. Heb. 1. 14.
d Apo. 14. 13. & 22. 12.
e 1 Cor. 15
f 1 Cor. 6. 15. Mat. 26. 26.
g 1 Cor. 6. 20.

1 Pet. 1. 19. h 1 Theſ. 4. 14 Act. 7. 6. & 8. 2. Dan. 12. 2. 1 Ioh. 5. 28, 29. Luk. 14. 14. 1 Theſ. 4. 16. 17. Apo 14. 13

faithfull

faithfull alſo are termed *bleſſed*.

Thus farre of the *bleſſednes* of the ſoule and body of the regenerated man *in death*. Now let us ſee the *bleſſedneſſe* of his ſoule and body *after death*.

3. *Meditations of the bleſſed eſtate of the regenerated man after death.*

THis ſtate hath three degrees.

1. From the Day of *Death*, to the *Reſurrection*.

2. From the *Reſurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which laſts *eternally*.

As ſoone as ever the *regenerated man* hath yeelded up his Soule unto *Chriſt*, the holy *Angels* take her into their cuſtody, and *immediately* [a] *carry* her into *Heaven*: and there preſents her [b] *before* Chriſt, where ſhe is *crowned*, with a [c] *Crowne of righteouſneſſe* and *glory*; not which ſhee hath *deſerved* by her *good workes*: but which God hath *promiſed*

a Luk. 16. 22.
b Heb. 1. 14. & 12. 24.
1 Tim. 4. 8: Apo. 2. 10. 1 Pet. 5.

miſed, of his *free goodneſſe*, to all thoſe, who, of *love*, have in this *life* unfainedly *ſerved* him, and *ſought* his glory.

Oh, what *joy* will it be to thy *Soule!* which was wont to ſee but *miſery* and *ſinners*, now to behold the *face* of the *God of glory?* Yea, to ſee *Chriſt* welcomming thee, as ſoone as thou art preſented before *him* by the *holy Angels*, with an *Euge bone ſerve! well done, and welcome good and faithfull ſervant, &c. enter into thy Maſters joy*, And what joy will this bee, to behold *thouſand thouſands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers?* All the *holy Patriarckes, Prieſts, Prophets, Apoſtles, Martyrs, Profeſſors*, and all the *ſoules* of thy *friends, Parents, Huſbands, Wives, Children*; and the reſt of Gods *Saints*, who departed before thee in the true *Faith* of Chriſt, ſtanding before Gods *Throne* in bliſſe and glory? If the *Queene of Sheba*, beholding the *glory* and attendance given to *Solomon*, as it

Col. 1. 6.
Eph. 5: 21.

1 King. 10. it were, *raviſhed* therewith, brake out and ſaid; *Happy are thy men, happy are theſe thy ſervants, which ſtand ever before thee, and heare thy wiſdome*: How ſhall thy *ſoule* bee raviſhed to ſee her ſelfe by *grace* admitted to ſtand with this glorious Company; to behold the bleſſed face of *Chriſt*, and to heare all the *treaſures* of his divine *wiſdome*! How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* wel-comming thee into their heavenly ſociety! for as they all *rejoyced* at thy Luk. 15. *converſion*; ſo will they now bee much more *joyfull* to behold thy *Coronation*: and to ſee thee receive thy *Crowne*, which was laid up for 1 Tim. 4 8. thee againſt thy *comming*. For there the *Crowne* of *Martyrdome* ſhall be put on the head of a *Martyr*, who for Chriſts Goſpell ſake indured torments: the *Crowne of Virginity* on the head of a *Virgin*, which ſubdued *Concupiſcence*: the *Crowne* of *Piety* and *Chaſtity* on the head of them, who ſincerely profeſſed Chriſt, and kept their *Wedlock-bed* undefi-

undefiled: the *Crowne of good works* on the good *Almes givers* head, who liberally relieved the *poor*: the *Crowne of incorruptible glory* on the head of those Pastors, who, by their preaching and good example, have converted soules from the corruption of sinne, to *glorifie* God in holinesse of life. Who can *sufficiently* expresse the rejoycing of this Heavenly *company*, to see thee thus *crowned* with glory, *arrayed* with the shining Robe of Righteousnes, and to behold the *Palme of victory* put into thy hand? O what *gratulation* will there bee, that thou hast *escaped* all the *miseries* of the World, the *snares* of the Divell, the *pains* of Hell, and *obtained* with them thy eternall *rest* and *happinesse*. For there every one *joyeth* as much in anothers happinesse, as in his owne, because hee shall see him as much loved of God, as himselfe. Yea, they have as many distinct *joyes*, as they have *compartners* of their *joy*. And in this joyfull and blessed state, the *Soule* resteth with Apo. 7. 9.

Apo.7.9. *Christ* in Heaven, till the *Resurrection*: when as the *number* of her Fellow servants and brethren bee fulfilled, which the *Lord* termeth but a *little season*.

The *second degree* of mans blessednesse after death, is from the *Resurrection*, to the *pronouncing* of the finall *Sentence*. For at the last day,

a 2 Pet.3. 10,11,12. b 1 Cor.15 52. 1 Thess.4. 91. 1. The *Elementary Heavens*, Earth, and all things therein, shall bee [a] *dissolved*, and *purified with fire*.

Ioh.5.28. Ezek.37. Rom.8.11. Rom.5.17 1 Cor.16. 22. Phil.3.10, 11. 1 Thess.4. 14. 2. At the [b] sound of the *last Trumpet*, or *voyce of Christ*, the *Archangell*, the *very same bodies*, which the *Elect* had *before* (though turned to dust and earth) shall arise againe. And in the same *instant*, every mans soule shall reenter into his *owne body*, by *vertue* of the Resurrection of *Christ*, their Head: and be made alive, and *rise* out of their *graves*, as if they did but *awake* out of their *beds*. And howsoever {*Tyrants* mangled their bodies *in pieces*, or consumed them

them to *aſhes*: yet ſhall the *Elect* find it true at that day, that *not an haire of their head is periſhed.* Mat. 10. 30.

3. They ſhall come forth out of their *graves*, like ſo many *Ioſephs* out of *Priſon*: or *Daniels* out of the *Lions dens*: or *Ionahs* out of *Whales bellies.* Dan. 4. 12. 1 Theſ. 4. 14. *Par eſt poteſtas Dei ad inſtituendos & reſtituendos homines.* Athenagor.

4. All the bodies of the *Elect* being thus made *alive*, ſhal ariſe in that *perfection* of *nature*, whereunto they ſhall have attained by their *natural temperament*, if no *impediment* had hindred: and in that *vigor of age* that a perfect man is at, about three and thirty yeares old, each in their * *proper ſex*. Whereunto *Divines* think the *Apoſtle* alludeth, when hee ſaith, g *till we all come unto a perfect man, unto the meaſure of age* (or ſtature) *of the fulneſſe of Chriſt*. Whatſoever *imperfection* was before in the body, (as *blindneſſe, lameneſſe, crookedneſſe*) ſhal then be done away. *Iacob* ſhal not *halt*, nor *Iſaac* be *blind*, nor *Leah bleare-eyed*, nor *Mephiboſheth* bee *lame*: for if *David* would not have

Iſa. 65. 20. * Tertul. *de Reſurrect. 6.* Hier. *Epiſt.* 27. & 51. Aug. *lib.* 12. *de Civit Dei, cap.* 17 & *omnes Theologi in* 4. *Sent. diſt.* 1. 44. g Eph. 4. 13 *Ita communiter credunt Theologi in Sent. diſt.* 4. *Vide* Aug. *de Civit. Dei, lib.* 22. *c.* 15. & 36.

the *blind* and *lame* to come into his *houſe*; much leſſe will *Chriſt* have *blindneſſe and lameneſſe* to dwell in his Heavenly Habitation. *Chriſt* made all the *Blind* to ſee, the *Dumb* to ſpeake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him, to ſeeke his *grace* on earth: much more will hee heale all their *imperfections*, whom he will admit to his *glory* in *heaven*. *Among thoſe Tribes there is not one feeble: but the lame man ſhall leape as an Hart, and the dumbe mans tongue ſhall ſing.* And it is very probable, that ſeeing God created our *firſt Parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *ſtature*; the ἀνάπλασις, or *new creation* from death, ſhal every way be *more perfect* than the πλασις, or *firſt frame* of man, from which he fell into the ſtate of the *dead*. Neither is it like, that *infancy* being *imperfection*, and *old* age *corruption*, can well ſtand with the ſtate of a *perfect glorified* body.

Pſa. 105. 37.
Iſa. 35. 6.

5. The *bodies* of the *elect* being thus raiſed, ſhall have foure moſt excel-

excellent and ſupernaturall *qualities*: For,

1. They ſhall be raiſed in *power*, whereby they ſhall for ever bee freed from all *wants*, and *weakeneſſes*, and *enabled* to continue without the uſe of *meat*, *drinke*, *ſleepe*, and other former helpes. 1 Cor. 15.41.

2. In *incorruption*, whereby they ſhall never bee *ſubiect* to any manner of *imperfections*, *blemiſh*, *ſickneſſe*, or *death*. 1 Cor. 15.41. Iſa.65. 20. *Aug.* Ench. 90.

3. In *Glory*, whereby their *bodies* ſhall *ſhine* as bright as the *Sunne in the firmament*: & which being made *tranſparent*, their *ſoules* ſhall *ſhine* through, farre more *glorious* than their bodies. Three *glimpſes* of which glory was ſeene: Firſt, in *Moſes face*: Secondly, in the *transfiguration*: Thirdly, in *Stephans countenance*. Three *inſtances* and *aſſurances* of the *glorification* of our bodies, at Mat.13. 43. Dan.2. 1?. Luk.9.31 Zach.9. 10 Theſ. 4.17. Exod.34 27. Mat.17. Act.6.15

1 Sam. 28. 4

that *glorious* day. Then shal *David* lay aside his *Shepheards weed*, and put on the *robe* of the Kings Sonne *Iesus*, not *Ionathans*. Then every true *Mordecai* (who mourned under the *Sackecloth* of this corrupt *flesh*,) shall bee arrayed with the Kings *royall apparell*, and

Heb. 6. 4.

have the *Crowne royall* set upon his head, that all the world may see; *how it shall bee done to him, whom the King of Kings delighteth to honour*. If now the rising of *one Sun* makes the morning so glorious; how glorious shall that *day* be, when innumerable *millions* of *millions* of bodies of *Saints* and *Angels*, shall appeare more glorious than the *brightnes* of the *Sun* the body *Christ* in glory surpassing all.

Vbi volet spiritus, ibi erit & corpus. August. Mat. 24. 28

4. In *Agility* whereby our bodies shall bee able to *ascend*, and *meet the Lord* at

at his glorious comming in the aire, as *Eagles flying unto their blessed carkasse.* To this agilility of the Saints glorious bodies, the Prophet alludes, saying: *They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary, they shall walke, and not faint.* * And to this state may that saying of *Wisedome* bee referred: *In the time of their vision they shall shine, and run te and fro, as sparks among the stubble.*

And in respect of these foure *qualities, Paul* calleth the raised bodies of the Elect, *Spiritual:* for they shal be spiritual in *qualities,* but the same still in *substance.*

Isa. 40. 31. Wisd. 3. 7. 1 Cor. 15. 46. *Spiritualia post resurrectionem erunt corpora, non quia corpora esse desistant, sed quia spiritu vivificante subsistunt.* Aug. lib. 13. de civit. Dei. cap. 12. Psal. 8. 5.

And howsoever *sin* and *corruption* make a man in this state of *mortality lower* than *Angels*; yet surely when God shall thus *crown him with glory and honour,* I cannot see, how man shall be any thing

inferiour to *Angels*. For are they *Spirits*? So is *Man* alſo in reſpect of his *Soule*; yea, more than this: they ſhal have alſo a ſpirituall Body, *faſhioned like unto the glorious body* of the Lord *Ieſus Chriſt*; in whom mans *nature* is exalted by a *perſonall union* into the *glory* of the *God-head*, and individual ſociety of the bleſſed *Trinity*: An honour which he never vouchſafed *Angels*. And in this reſpect man hath a prerogative above them. Nay, they are but *ſpirits* appointed to bee *Miniſters* unto the *Elect*: and as many of them, who at the firſt diſdained this office, and would not keepe their firſt ſtanding, were for their pride hurled into hell. This leſſeneth not the *dignity of Angels*, but extols the greatneſſe of Gods *love* to *Mankind*.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14. Pſa 91. 11.

Iude v. 6.

2 Pet. 2. 4.

But as for all the *Elect*, who at that ſecond and ſudden comming of Chriſt, ſhall be found *quicke* and *living*: The * fire that ſhall burne up the corruption of the world, and the workes therein; ſhall in a

* 2 Pet. 3. 10, 11, 12.

a *moment*

[a] *moment*, in the *twinckling of an eye*, over-take them as it [b] finds them, either *grinding* in the *mill* of provision, or walking in the *fields* of pleaſure, or *lying* in the *bed* of eaſe; and ſo (burning up their droſſe and corruption) of *mortall*, make them *immortall* bodies: and this *change* ſhall be unto them in ſtead of *death*.

[a] 1 Cor. 15.25.
[b] Luke 17.31.

Then ſhall the *Soule* with joyfulneſſe greet her *body*, ſaying: Oh well met againe, my *deare ſiſter*: How *ſweet* is thy voice! How comely is thy countenance, having been hid ſo long in the clifts of the *rockes*, and in the ſecret places of the *grave*! Thou art indeed an habitation fit, not onely for me to dwell in, but ſuch as the *holy Ghoſt* thinks meet to reſide in, as his *Temple* for ever. The *Winter* of our *affliction* is now paſt: the *ſtorme* of our *miſery* is blown over and gone. The *Bodies* of our *Elect* Brethren appeare more *glorious* than the *Lilly-flowers* on the earth: the time of ſinging *Hallelujah* is come; and the voice of the *trumpet* is heard in

The elect Soules *Apoſtrophe* to her body at her firſt meeting in the reſurrection. Cant. 2. 14.

the Land. Thou haſt beene my *Yoke-fellow* in the Lords labours, and *companion* in perſecutions and wrongs, for *Chriſt* and his *Goſpels* ſake; now ſhall we enter together into our *Maſters joy*. As thou haſt *borne* with me the *Croſſe*: ſo ſhalt thou now weare with mee the *Crowne*. As thou haſt with mee *ſowed* plenteouſly in *teares*, ſo ſhalt thou *reap* with mee abundantly in *joy*. O *bleſſed*, aye *bleſſed* bee that God! who (when yonder *reprobates* ſpent their whole time in *Pride*, *fleſhly luſts*, *eating*, *drinking*, & *profane vanities*) gave us *grace* to joyne together in *watching*, *faſting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons* receiving the holy *Communion*, relieving the *Poore*; exerciſing (in all humility) the workes of *Piety* to *God*, & walking *conſcionably* in the duties of our calling, towards *men*. Thou ſhalt anon, heare *no mention* of thy *ſins*, for they are *remitted* & *covered*, but every *good work* which thou haſt done for the *Lords* ſake, ſhall

Pſal. 32. 1.

ſhall be rehearſed, and rewarded.

Cheare up thy heart, for thy *Iudge* is *fleſh* of thy *fleſh*, and *bone* of thy *bone*. Lift up thy head, behold theſe glorious *Angels*, like ſo many *Gabriels*, flying towards us, to tell us, *that the day of our redemption is come*, and to convey us in the clouds, to meet our Redeemer in the Ayre. Lo they are at hand: *Ariſe therefore my Dove, my Love, my faire One & come away* And ſo like *Roes*, or yong *Harts*, they run wth *Angels* towards *Chriſt*, over the trembling mountaines of *Bether*. Dan. 9, 21. &c. Luk. 21. 28 Cant. 2. 13 Verſ. 17.

6. Both *quicke* and *dead* being thus *revived* & *glorified*, ſhal forthwith (by the *Miniſtery of Gods* Holy *Angels*) be gathered from *all* the *quarters* & parts of the world, and *caught up together in the Clouds, to meet the Lord in the ayre*, and ſo ſhal come wth him, as a part of his glorious traine, *to judge the reprobates and evill Angels*. The *twelue Apoſtles* ſhall ſit upon *twelve Thrones* (next *Chriſt*) to judge the 12. *Tribes*, (who refuſed to heare the Luke 17. 34, 35, 36. 1 Theſſ. 4. 17. 1 Cor. 6. 1, 3.

1 Cor. 6. 2. 3. the *Gospel* preached by their Ministery.) And all the *Saints* (in *honour* and *order*) shall stand next unto them as *Iudges* also, to judge the evill *angels*, and *earthly minded men*. And as every of them received *grace* in this life, to be more *zealous* of his *glory*, and more *faithfull* in his *Service*, than others: so shall their *glory* and *reward* bee greater than others in that day.

Apo. 22. 12.

Rom. 16. 2. 2 Cor. 9. 6. Ioh. 14. 1.

The place whither they shall bee gathered unto *Christ*, and where *Christ* shall sit in Iudgement, shall be in the *Ayre*, over the *Valley of Iehosaphat*, by Mount *Olivet*, neare unto *Ierusalem*, Eastward from the Temple, as it is probable for foure reasons.

1 Thes. 4. 17.

1. Because the holy *Scripture* seems to *intimate* so much in plain words, *I will gather all nations into the valley of Iehosaphat, and plead with them there. Cause thy mighty one to come downe, O Lord: let the Heathen be wakened, and come up to the valley of Iehosaphat; for there will I sit and judge all the Heathen round*

Ioel 3. 1, 2. &c. Vers. 11, 12. 2 Chron. 20. 29.

round about. Iehoſaphat ſignifieth *the Lord will judge.* And this valley was ſo called, from the great victory which the Lord gave * *Iehoſaphat* and his people over the *Ammonites, Moabites,* and inhabitants of *Mount Seir.* Which victory was a Type of the *finall victory,* wch *Chriſt,* the ſupreme *Iudge* ſhall give his *Elect* over all their enemies in *that place,* at the laſt day, as all the *Iewes* interpret it. See Zach. 14. 4, 5. Pſal. 51. 1, 2. &c. all agreeing, that the place ſhall be *thereabouts.*

2. Becauſe that as *Chriſt* was *thereabouts* crucified, and put to open ſhame; ſo *over* that place his glorious Throne ſhould be erected in the *Ayre,* when he ſhall appeare in *Iudgement,* to manifeſt his *Majeſty* and *glory.* For it is meet that *Chriſt* ſhould in *that* place judge the world with righteous judgement, where he himſelfe was *unjuſtly* judged and condemned.

3. Becauſe, that ſeeing the *Angels* ſhall be ſent *to gather together the Elect from the foure winds, from one*

*Neer this valley was Mount Moriah, where Abraham ſacrificed Iſaac, Gen. 22. Iacob ſaw Angels aſcending and deſcending on a ladder, Gen. 28. The Angell put up his ſword and fire from heaven burnt the ſacrifice in Araunahs floore. 2 Sam. 24 Salomon. builded the Temple, 2 Chro. 3. 1 Chriſt preached the Goſpel ſuffered his paſſion, and entred into his glory. *Carth* in Gen. 28.

one end of Heaven to the other: It is moſt probable, that the *place whither* they ſhall be gathered to ſhal be neare *Ieruſalem*, and the *Valley* of *Iehoſhaphat*: whith * *Coſmographers* deſcribe to be in the *middeſt* of the ſuperficies of the earth: If the *termini à quibus*, be the foure parts of the World; the *terminus ad quem*, muſt be about the Center.

4. Becauſe the *Angels* told the Diſciples, that as they ſaw *Chriſt* aſcend from *Mount Olivet*; which is over the *Valley of Iehoſhaphat*: ſo he ſhall in *like manner* come down from Heaven. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard* and *Alexander Hales*.

Laſtly, when *Chriſt* is *ſet* in his glorious *Throne*, end all the *many thouſands* of his *Saints* and *Angels*, ſhining more bright than ſo many *Suns* in glory, ſitting about him: & the body of *Chriſt* in glory & brightneſſe ſurpaſſing them all: The Reprobates being ſeparate, and remaining *beneath* upon the

* The Sea beyond Iordan towards Tyrus, cutteth the middeſt of the world. And *Ezech* ſaith of Ieruſalem, *In medio gentium poſui eam*, That from *Sion*, as from a center, the law ſhould be publiſhed to all nations, and there all nations ſhall bee judged according to the Law. Rom. 2. 12 Acts 1. 11. Richardus *de villa nova* Tho. in 1 *Sent. diſt.* 47, 48. Mat. 15. 31 Iudever. 14 Apoc 20. 11, 12.

the earth (for the *right* hand ſignifieth a *bleſſed*, the *left* hand a *curſed* Eſtate.) *Chriſt will firſt* pronounce the ſentence of *abſolution*, and bliſſe upon the *Elect*; Firſt, becauſe hee will thereby *increaſe* the *griefe* of the *Reprobates* that ſhall heare it. Secondly, to ſhew himſelfe more *prone* to *Mercy* than to *Iudgement*. And thus from his *Throne* of *Majeſty* in the *ayre* he ſhal (in the ſight and hearing of all the world) pronounce unto his *Elect*, *Come yee bleſſed of my Father, inherit the Kingdome prepared for you, from the beginning of the world*, &c.

Mat 19.28 Hilar. in Cant. 21. Anſelm. in Mat. c. 25. Pſa. 145 9. Iſa. 28. 21. *Ad pœnas tardus Deus eſt, ad præmia velox.*

Mat. 25. 4.

Come ye] Here is our bleſſed *union* with *Chriſt*, and by *him*, with the whole *Trinity*.

Bleſſed] Here is our abſolution from all ſinnes and our plenary endowments with all *grace* and *happineſſe*.

Of my Father] Here is the *Author*, from whom, by *Chriſt* proceeds our *felicity*.

Inherite] Heere is our *Adoption*.

The

The Kingdome] Behold our *birth-right* and poſſeſſion.

Prepared] See Gods Fatherly care for his choſen.

From the foundation of the world] oh the *free*, eternal lunchangeable *Election* of God!

How much are thoſe ſoules bound to love God, who of his meere *good-will*, and pleaſure, choſe and loved them, before they *had done either good or evill.*

Rom. 9. 3

For, I was hungry, &c.] oh the *Goodneſſe of Chriſt*, who takes notice of all the *good workes* of his Children, to *reward* them! How great is his *love* to poore Chriſtians, who takes every work of mercy done to *them* for his ſake, as if it had beene done to himſelfe! *Come ye to me*, in *whom* ye have *believed, before ye ſaw mee*: and whom yee have loved and fought for with ſo much *devotion*, and through ſo many *tribulations*. *Come now*, from *labour*, to *reſt*: from *diſgrace*, to *glory*; from the jawes of *death*, to the *joyes* of eternall *Life*. For my ſake ye

Ioh. 20. 29.
1 Pet. 1. 8

ye have beene *railed* upon, *reviled*, and *curſed*. But now it ſhal appeare to all thoſe curſed *Eſau's*, that you are the true *Iacobs*, that ſhal receive your *Heavenly Fathers bleſſing*: and *bleſſed* ſhall you be. Your *fathers*, *mothers*, and *neareſt kindred* forſooke, and caſt you off, for my *Truths ſake*, which you maintained but now *my Father* will bee unto you a *Father*, and you ſhall be his *Sons* and *Daughters* for ever. You were caſt out of your *Lands* and *livings*, and *forſook all for my ſake and the Goſpels*. But that it may appeare that you have not *loſt* your *gain* but *gained* by your *loſſe*: in ſtead of an *Earthly inheritance* and poſſeſſion, you ſhal poſſeſſe with me the inheritance of my *Heavenly Kingdome* where you ſhal be for love, *Sonnes*; for birth right, *Heires*; for dignity, *Kings*; for holineſſe, *Prieſts*; and you may bee bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father prepared* and kept it for you, ever ſince the *firſt foundation of the world was laid*.

Mat. 5. 11.

Pſa 27 10. Mat. 19. 29.

Ioh. 20. 17. 2 Cor. 6. 18.

Imme-

Immediately after this Sentence of *absolution* and *benediction*, every one receiveth his *Crowne*, which *Christ the righteous Iudge* puts upon their head, as the *reward* which he hath promised of his *grace* and *mercy*, unto the *Faith* and *good works* of all them *that loved that his appearing*. Then every one taking his *Crowne* from his *Head* shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselves, shall with *one heart* and *voyce*, in an heavenly sort and consort, say: *Praise, and Honour, and Glory, and Power, and Thankes be unto thee, O blessed Lambe, who sittest upon the Throne was killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and hast made us unto our God, Kings and Priests, to raigne with thee in thy Kingdome for evermore*, Amen.

2 Tim. 4. 8
1 Pet. 5. 4.
Apoc. 4. 5.
Apo. 4. 10.

Then shall they sit in their *Thrones* and *Order*, as *Iudges* of the *Reprobates*, and evill *angels*: by *approving* and *giving testimony* to the righ-

1 Cor. 6. 1. 2, 3, &c.
Mat. 19. 13

righteous ſentence and judgement of *Chriſt* the *ſupreme Iudge.*

After the pronouncing of the *Reprobates* ſentence and condemnation, *Chriſt* will performe two ſoleme *actions.*

1. *The preſenting of all the Elect* unto his *Father*: *Behold, O righteous Father, theſe are they whom thou gaveſt me, I have kept them, and none of them is loſt. I gave them thy Word, and they believed it, and the World hateth them, becauſe they were not of the World, even as I was not of the world. And now, Father, I will that thoſe whom thou haſt given me, be with mee where I am; that they may behold my glory, which thou haſt given me; and that I may be in them, and thou in mee, that they may bee made perfect in one: that the world may know that thou haſt ſent me, and that thou haſt loved them, as thou haſt loved me.* Ioh. 17. 12. 14. 23, 24. Ioh. 12. 16.

2. Chriſt ſhall deliver up the Kingdom to God even the *Father* that is, ſhall ceaſe to execute his *office of Mediatorſhip*, wherby as he 1 Cor. 15. 34.

is *King, Priest, Prophet,* & *Supreme Head* of the *Church*, hee suppressed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome* of *grace* over his Church in this world ceasing, he shal rule immediately as he is God, equall with the *Father* and the *Holy Ghost*, in *his Kingdome of glory* for evermore. Not that the dignity of his *Manhood* shall be any thing *diminished:* but that the glory of his *Godhead* shall be more manifested: so that as hee is God, he shall from henceforth in *all fulnesse*, without all *externall* meanes, rule *all in all.*

From this *Tribunall seat*, *Christ* shall arise, and with al his glorious Company of *Elect Angels* and *Saints*, he shall go up *triumphantly*, in order and array, unto the heaven of heavens, with such a heavenly noise and Musicke, that now may that song of *David* be truly verified, *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises,* Psal. 47. 5, 6.

sing

ſing praiſes unto our King, ſing praiſes: for God is the King of all the earth, he is greatly to be exalted. And that Marriage-ſong of *Iohn*; *Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made her ſelfe ready. Allelujah; for the Lord God Omnipotent reigneth.* 7 8

The third and laſt Degree of the bleſſed ſtate of a *Regenerated* Man after death, begins after the pronouncing of the ſentence, and laſteth eternally without all end.

Meditations of the bleſſed eſtate of a Regenerated Man *in Heaven, after he hath received his ſentence of* Abſolution, *before the Tribunall ſeat of Chriſt, at the laſt day of Iudgement.*

HEre my Meditation *dazelleth*, and my pen falleth out of my hand; the *one* being not able to *conceive*, nor the other to *deſcribe* that moſt excellent bliſſe, and *eternall weight* of glory (whereof *all the afflictions* 2 Cor. 4. 17 Rom. 8. 18.

afflictions of this present life are not worthy) which all the Elect shall (with the blessed Trinity) enjoy, from that time that they shall bee received with Christ as joyntheires, into that everlasting Kingdome of joy.

Rom. 8. 17.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects :

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *effects* of those Prerogatives.

1. *Of the Place.*

THe place is the [a] *Heaven of heavens*, or the [b] *third Heaven*, called *Paradise*: whither *Christ* (in his humane nature) ascended *farre above all visible heavens. The Bridegroomes Chamber*, which by the firmament,

a 1 Kin. 8.
b 2 Cor. 12. 24.

mament, as by an azured curtaine ſpangled with glittering *ſtarres*, and glorious *planets*, is hid, that we cannot behold it with theſe corruptible eyes of fleſh. The *Holy Ghoſt* (framing himſelfe to our weakeneſſe) deſcribes the glory of that place, (which no man can eſtimate,) by ſuch things as are moſt precious in the eſtimation of man. And therefore likeneth it to a great and a holy City, named the *Heavenly Ieruſalem*. Where *onely God, and his people (who are ſaved and written in the Lambs Boooke) do inhabit: all built of pure gold, like unto cleare glaſſe or Chriſtall: the walls of Iaſper ſtone: the foundations of the walls, with twelve manner of precious ſtones, having twelve gates, each built of one pearle: three gates towards each of the foure corners of the world: and at each gate an Angell*, (as ſo many porters) *that no uncleane thing ſhould enter into it. It is foure ſquare, therefore perfect: the length, the breadth, and height of it are equall*, 12000. *furlongs every*

Pſal. 19. 5. Mat. 25. 10

Apoc. 21. 2, &c.

Ver. 24 & 27.
Ver. 18.
Ver 11.
V. 19, 20.

Ver. 21.
Ver. 13.
Ver, 12.

Ver. 27.

Ver. 16.

every way: therefore glorious and ſpacious Through the middeſt of her ſtreets ever runneth a pure river of the water of Life, as cleare as Chryſtall; therefore wholeſome. And on either ſide the River, is the tree of Life, ever growing: which beares twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree is health to the Nations; therefore healthy. There is therefore no place ſo glorious by *creation*, ſo beautifull with *delectation*, ſo rich in *poſſeſſion*, ſo comfortable for *habitation*. For there the *King* is Chriſt: The Law is love: The honour, verity: The peace, felicity: The life, eternity. There is light without darkeneſſe; mirth without ſadneſſe; health without ſickneſſe; wealth without want; credit without diſgrace; beauty without blemiſh; eaſe without labour: riches without ruſt; bleſſedneſſe without miſery; and conſolation that never knoweth end. How truly may we cry out (with *David*) of this

Apoc. 21. 1, 2.

this City, *Glorious things are ſpoken of thee, O thou City of God:* and yet all theſe things are ſpoken but according to the weakneſſe of our capacity. For heaven exceedeth all this in glory, *ſo farre, as that no tongue is able to expreſſe, nor heart of man to conceive the Glory thereof,* as witneſſeth *Paul,* who was in it, and ſaw it. O let us not then *dote* ſo much upon theſe *woodden cottages,* and houſes of *moulding* clay, which are but the tents of ungodlineſſe, and habitation of ſinners: but let us looke rather, and long for this *Heavenly City, whoſe builder and maker is GOD: which hee (who is not aſhamed to bee called our GOD) hath prepared for us.*

Pſal. 87. 3.

2 Cor. 12. 4.
1 Cor. 2. 9.

Heb. 11. 10.
Heb 11. 16.

2. *Of the Object.*

THe bliſſefull and glorious object of all *intellectuall* and *reaſonable* creatures in Heaven, is the *God-head in Trinity of Perſons:* without which, there is neither joy, nor *felicity:* but the very *fulneſſe*

neſſe of joy conſiſteth in *enjoying* the ſame.

This *Object* wee ſhall enjoy two wayes.

1. By a *beatificall viſion* of *God*.

2. By poſſeſſing an *immediate communion* with this divine nature.

The [a] *beatificall viſion* of God is that onely, that can content the infinite minde of man. [b] For every thing tendeth to his center. God is the center of the ſoule: therefore (like *Noahs Dove*) ſhee cannot reſt nor joy, till ſhee returne and enjoy him.

All that God beſtowed upon *Moſes*, could not ſatisfie his *minde*, unleſſe hee might *ſee the face* of God. Therefore the *whole Church* prayeth ſo earneſtly: *GOD be mercifull unto us, and cauſe his face to ſhine upon us.* VVhen *Paul* once had ſeene this *bleſſed ſight*; hee (ever after) counted all the riches, and glory of the world (in reſpect of it) to bee but *dung*: and all his life after was but a *ſighing* out (*cupio diſſolvi*) *I deſire to bee diſſolved, and*

a *Viſio Dei beatifica ſola eſt ſummum bonum noſtrum.* Aug. lib de Trin. c. 13.

b *Feciſti nos domine ad te: inquietum igitur eſt cor noſtrū, donec requieſcat in te* Aug. Conſulit. 1. cap. 1. &c. Exod. 33. 13 Pſal. 67. 1. & 80, 1.

Phil. 3. 8. 11.

Phil. 1. 23.

and to bee with Christ. And Christ prayed for all his Elect in his *last* prayer: that they might obtaine *this blessed vision. Father, I will that they which thou hast given mee, bee* (Where?) *even where I am:* (to what end?) *that they may behold that my glory, &c.* If *Moses* face did so shine, when hee had beene with God but forty dayes, and seene but his *back-parts:* How shall we shine, when wee shall see him *face to face* for ever? and *know him as wee are knowne, and as he is?* Then shall the *soule* no longer bee termed *Marah, bitternesse,* but *Naomi, beautifulnesse:* for the Lord shall turne her *short bitternesse,* to *eternall* beauty and *blessednesse,* Ruth.1.20.

Joh.17.14.

Exod.34.29
Exod.33.31.

1 Cor.13.12.
2 Cor.3.18.
1 Joh.3.2.

The second meanes to enjoy this object, is, by having an *immediate* and an *eternall communion* with God in heaven. This we have, first, by being (as members of Christ) united to his *manhood,* and by the *manhood* personally united to the Word) wee are united to *him,* as he is God: and (by his God-head)

to the *whole Trinity*. Reprobates at the last day shall see God (as a just *Iudge*) to punish them: but (for lack of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the devils (when they saw Christ) cried out, *Quid nobis tecum? What have wee to do with thee, O Sonne of the most high God?* But (by vertue of this Communion) the *penitent soule* may boldly goe and say unto *Christ*, (as *Ruth* unto *Boaz*: *Spread, O Christ, the wing of the garment of thy mercy over thine handmaid: for thou art my kinsman.* This *Communion* God promised *Abraham*, when hee gave him *Himselfe* for his *great reward*. And *Christ* prayeth for his whole *Church* to obtaine it. This Communion Saint *Paul* expresseth in one word, saying: *That God shall be all in all unto us.* Indeed, God is now all in all unto us: but by means, and in a small measure. But in heaven, *God* himselfe immediately (in fulnesse of measure, without all meanes)

Mat. 8. 29.

Ruth. 3. 9.

Gen. 15. 1.

Ioh. 17. 20. 21.

1 Cor. 15. 28

meanes) will be unto us *all the good things*, that our ſoules and bodies can wiſh or deſire. *He himſelfe* will be *ſalvation*, and *joy* to our *ſoules*: *life* and *health* to our *bodies*: *beauty* to our *eyes*: *muſicke* to our *eares*: *honey* to our *mouthes*: *perfume* to our *noſtrils*: *meat* to our *bellies*: *light* to our *underſtandings*: *contentment* to our *wils*; and *delight* to our *hearts*: and what can bee lacking, where God *himſelfe* will bee the *ſoule of our ſoules?* Yea, all the ſtrength, wit, pleaſures, vertues, colours, beauties, harmony, and goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, herbes, and all creatures, are nothing but ſparkles of thoſe things which are in *infinite perfection in God*. And in him we ſhall enjoy them in a far *more perfect* and bleſſed manner. Hee *himſelfe* will then ſupply *their* uſe: nay, the *beſt* creatures (which ſerve us now) ſhall not have the honour to ſerve us *then*. There will bee *no need of the Sunne, nor of the Moone to ſhine in that City: for the glory of God*

Animus animæ vita Deus. Ber. Non potuit ſummus rerum conditor in ſe non habere quæ rebus a ſe conditis dedit: quemadmodum ſol aſſiſis lumen. Ambroſ. lib. 1. c. 13.

Apoc. 21. 23.

God doth light it. No more will there be any need, or uſe of any *creature*, when wee ſhall enjoy the *Creatour* himſelfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let us ſay to our ſelves, how much more *excellent* is hee, who gave them this *excellency?* When wee behold the *wiſedome* of men, who over-rule creatures *ſtronger* than themſelves; *out-runne* the Sun and Moone in diſcourſe, preſcribing *many yeeres* before, in what courſes they ſhall bee *eclipſed:* let us ſay to our ſelves, how *admirable* is the *wiſedome* of God, who made men ſo wiſe! When wee conſider the *ſtrength* of *Whales* and *Elephants*, the tempeſt of *Winds*, and terrour of *Thunder*; let us ſay to our ſelves, how *ſtrong*, how *mighty*, how *terrible* is that GOD, that makes theſe mighty and fearefull Creatures! When we taſte things that are delicately *ſweet*, let us ſay to our ſelves, O how *ſweet* is that God, from whom *all* theſe Creatures

Seneca *de beneficiis*, *lib.* 2. *cap.* 19.

tures have received this *ſweetneſſe!* When we behold the admirable *colours* which are in *Flowers*, and *Birds*, and the lovely *beauty* of *Women*: let us ſay, how *faire* is that God, that made theſe ſo faire!

And if our loving God hath thus provided us ſo many *excellent* delights, for our paſſage thorow this *Bochim*, or valley of teares; Judg. 2. 5. what are *thoſe* pleaſures which hee hath prepared for us, when wee ſhall enter into the *Pallace* of our *Maſters joy?* How ſhall our ſoules bee there raviſhed with the love of ſo *lovely* a *GOD?* So glorious is the *object* of heavenly *Saints:* So amiable is the *ſight* of our gracious *Saviour.*

3. *Of the Prerogatives which the Elect ſhall enjoy in Heaven.*

BY reaſon of this Communion with God, the *Elect* in heaven ſhall have foure ſuper-excellent *prerogatives.*

1. They ſhall have the *Kingdome*

Mat. 25. 1 Pet. 1. 4. Eph. 2. 19. Heb. 12. 22. Act. 22. 26.

of heaven for their *inheritance*: and they ſhall bee *free* Denizons of the *heavenly Ieruſalem*. S. *Paul* (by being a free Citizen of *Rome*) eſcaped whipping; but they, who are once *free Citizens* of the heavenly Ieruſalem, ſhall ever bee freed from the whips of eternall torments. For this freedome was bought for us, not with a *great ſumme of money*, but with the *precious* blood of the Sonne of God.

Act. 22. 28. 1 Pet. 1. 18.

Apoc. 5. 10. 1 Pet. 2. 9. Rom. 16. 10.

2. They ſhall bee all *Kings* and *Prieſts*: *Spirituall* Kings, to reigne with Chriſt, and to triumph over Satan, the world, and Reprobates: and *ſpirituall* Prieſts, to offer unto *God* the ſpirituall Sacrifice of *praiſe* and *thankeſgiving* for evermore. And therefore they are ſaid to weare both Crownes and Robes. Oh, what a comfort is this to *poore Parents*, that have many Children! If they breed them up in the feare of God, to bee true Chriſtians: then are they Parents to ſo many *Kings* and *prieſts*.

1 Pet. 2. 5. Rev. 13. 15.

Mat. 13. 43.

3. Their bodies ſhall *ſhine* as the bright-

brightneſſe of the *Sunne* in the firmament: like the glorious Body of Chriſt, which ſhined *brighter* than the Sunne at Noone, when it appeared to *Paul*. A glimpſe of which glorious brightneſſe appeared in the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*: yea, a *ſpirituall body*; not in *ſubſtance*, but in *quality*: preſerved by *ſpirituall meanes*, and having (as an Angell) agility to aſcend or deſcend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) ſhould thus ariſe in *glory*, like unto the body of the *Sonne of God*!

Phil. 3. 21. Act. 12. 6.

Luke 9. 31. Mar. 9. 3. 1 Cor. 15. 43. verſ. 44.

1 Theſſ. 4. 1

4. Laſtly, they (together with all the holy Angels) *there*, keepe (without any labour to diſtract them) a *perpetuall Sabbath*, to the glory, honour, and praiſe of the ayebleſſed *Trinity*, for the *creating*, *redeeming*, and *ſanctifying* of the Church: And for his power, wiſedome, juſtice, mercy, and good-

neſſe, in the *government* of Heaven and Earth. When thou heareſt a ſweet Conſort of *Muſicke*; meditate how happy thou ſhalt bee, when (with the Quire of Heavenly *Angels* and *Saints*) thou ſhalt ſing a part in that ſpirituall *Alleluiah*, on that *eternall bleſſed* Sabbath: where there ſhall bee ſuch *variety* of pleaſures, and *ſatiety* of joyes; as neither know *tediouſneſſe* in doing, nor *end* in delighting.

4. *Of the effects of thoſe prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in heaven, five notable effects.

1 Cor. 1. 10. *Aug. ſoliloq. cap. 36. Nihil notum in terra, nihil ignotum in cœlo.*

1. THey ſhall *know* God, with a perfect *knowledge*, ſo farre as Creatures can poſſibly comprehend the *Creatour*. For there wee ſhall ſee, the *Word*, the *Creatour*; and in the *Word*, all *creatures* that by the *Word* were *created*: ſo that

that wee ſhall not need to learne (of the things which were *made*,) the knowledge of *him* by whom *all* things were *made*. The *excellenteſt* creatures in this life are but as a *darke vaile*, drawne betwixt God and us: but when this *vaile* ſhall be drawne aſide; then ſhall wee ſee God *face to face*, and *know him as we are knowne*.

1 Cor. 13. 12.
2 Cor. 3. 18.
Res verae ſunt in mundo inviſibili, in mundo viſibili umbrae rerum. Herm.

Wee ſhall know the power of the *Father*, the wiſedome of the *Sonne*, the *Grace* of the *Holy Ghoſt*; and the indiviſible nature of the bleſſed *Trinity*. And in him we ſhall know, not onely *all our friends* (who died in the faith of Chriſt) but alſo *all* the faithfull that *ever were*, or *ſhall be*. For,

1. Chriſt tels the Jewes, that they ſhall ſee *Abraham*, *Iſaac*, *and Jacob*, *and all the Prophets*, *in the Kingdome of God*: therefore we ſhall know them.

Luke 13. 28.

2. *Adam* in his innocency knew *Eve* to bee *bone of his bone*, and *fleſh of his fleſh*, as ſoone as hee awaked. Much more then ſhall wee know our

Gen. 2. 23.

our kindred, when we ſhall awake *perfected* and *glorified* in the reſurrection.

Mat. 27. 53. 3. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy Citie.*

Mat. 17. 4. 4. *Peter, James,* and *John* knew *Moſes* and *Elias* in the transfiguration: how much more ſhall wee know one another, when wee ſhall be all glorified?

Luk. 16. 23. 5 *Dives* knew *Lazarus* in *Abrahams boſome:* much more ſhall the Elect know one another in Heaven.

Mat. 19. 28. 6 *Chriſt* ſaith, that the twelve *Apoſtles* ſhall ſit upon twelve *Thrones,* to *judge* (at that day) the 12 *Tribes:* therefore they ſhall bee knowne, and conſequently the reſt of the Saints.

2 Cor. 6. 2. 3.

1 Cor. 13. 12. 7. S. *Paul* ſaith, that at that day *wee ſhall know as wee are knowne of God*; and *Auguſtine* (out of this place) comforteth a widdow, aſſuring her, that as in this life ſhee ſaw her Husband with *externall*

Auguſt. ad Italicam viduam Ep. 6.

eyes;

eyes; ſo in the life to come, thee ſhould know *his heart, and what were all his thoughts and imaginations.* Then husbands and wives, looke to your actions and thoughts: *For all ſhall bee made manifeſt one day.* See 1 Cor. 4. 5.

8. The faithfull in the Old Teſtament are ſaid to bee gathered to their *Fathers*: therefore the knowledge of our friends remaines. Gen. 25. 35. 2 Reg. 22.

9. *Love never falleth away*: therefore knowledge the *ground* thereof remaines in another life. 1 Cor. 13. 8

10. Becauſe the laſt day ſhall bee *a declaration of the juſt judgement of God*: when hee ſhall reward *every man according to his workes*: and if every mans *worke* be brought to light, much more the *worker*. And if wicked men ſhall account for every *idle word*, much more ſhall the idle *ſpeakers* themſelves bee knowne. And if the *perſons* be not knowne, in vaine are the *workes* made manifeſt. Therefore (ſaith the Apoſtle) *Every man ſhall appeare, to account for the worke that hee hath done* Rom. 2. 5. Apoc. 22. 12 Eccl. 12. 14. Rom. 2. 16. Mat. 12. 36. 2 Cor. 5. 10

one in his body, &c. See *Wiſedome* Chapter. 5. Verſe 1. Though the reſpect of diverſities of degrees and callings in *Magiſtracy*, *Miniſtery*, and *Oeconomy* ſhall ceaſe; yea Chriſt ſhall then ceaſe to rule, as hee is *Mediatour*, and rule all in all, as he is *God* equall with the Father, and the Holy Ghoſt.

1 Cor. 15. 24, 28.

The greateſt *knowledge* that men can attaine unto in *this life*, comes as farre ſhort of the *knowledge* which wee ſhall have in *Heaven*, as the knowledge of a *childe* that cannot yet ſpeak plain, is to the knowledge of the greateſt *Philoſopher* in the World. They who thirſt for *knowledge*, let them long to bee Students of this *Univerſity*. For all the *light* by which wee know any thing in this world, is nothing but the very *ſhadow of God*. But when wee ſhall know God in heaven, we ſhall (in him) know the *manner* of the worke of the *Creation*, the *myſteries* of the worke of our *Redemption*: yea, ſo much knowledge as a *Creature* can poſſibly conceive and comprehend

1 Cor. 13. 11.

Lumen eſt umbra Dei, & Deus eſt lumen luminis. Plato. Poli. 6.

prehend of the *Creatour*, and his workes. But whileſt wee are in *this* life, we may ſay with *Job: how little a portion heare wee of him?* And aſſure our ſelves with *Syracides*, that *There are hid yet greater things than theſe be, and that wee have ſeene but a few of Gods works.* Job. 26. 14. Eccl. 42. 32.

2. They ſhall love God with a *perfect* and *abſolute love*, as poſſibly a creature can doe. The manner of loving God, is to love him for himſelfe: the *meaſure* is to love him *without meaſure*. For in this life (*knowing God but in part*) we *love* him but *in part*: but when the Elect in heaven ſhall *fully* know God, then they will *perfectly* love God. And for the infinite cauſes of love (which they ſhall know to bee in him) they ſhall be infinitely raviſhed with the love of him. 1 Cor. 13. 12

3. They ſhall bee *filled* with all manner of *divine pleaſures*. *At thy right hand* (ſaith *David*) *there are pleaſures for evermore*; *Yea, they ſhall drinke* (ſaith hee) *out of the Rivers of pleaſures*. For aſſoone as the Pſa. 16. 11. Pſal. 36. 8.

ſoule

ſoule is admitted into the *actuall fruition* of the *beatificall* eſſence of God; ſhe hath all the goodneſſe, beauty, glory, and perfection of all creatures (in all the world) *united together*, and at *once* preſented unto her in the ſight of God. If any be in *love*, there they ſhall enjoy that which is *more amiable*: If any delight in *fairneſſe*, the faireſt beauty is but *a duſty ſhadow* to that: he that delights in pleaſures, ſhall there find infinite *varieties*, without either interruption of *griefe*, or diſtraction of *paine*: He that loveth *honour*, ſhall there enjoy it, without the diſgrace of *cankred envy*: he that loveth *treaſure*, ſhall there poſſeſſe it, and never be *beguiled* of it. There they ſhall have *knowledge* void of all *ignorance*; *health*, that no *ſickneſſe* ſhall *impaire*: and *life*, that no death can *determine*. In a word, looke how farre this *wide world* ſurpaſſeth for *light*, *pleaſures*, and *comfort*, the darke and narrow *wombe*, wherein thou waſt conceived a *childe*: ſo much doth the *world to come* exceed in

joyes,

joyes, ſolace, and *conſolation,* this *preſent* world. How *happy* then ſhall we be, when this life is *changed,* and we thither *tranſlated?*

4 They ſhall bee repleniſhed with an *unſpeakable* joy. *In thy preſence* (ſaith *David*) *is the fulneſſe of joy.* And this joy ſhall ariſe, *chiefly* from the *viſion of God:* and *partly* from the ſight of all the holy *Angels* and bleſſed *ſoules* of juſt and perfect men, who are in bliſſe and glory with him. Pſal. 16. 11.

But eſpecially from the bliſſefull ſight of *Ieſus* the *Mediatour* of the *New Teſtament,* our *Emmanuel,* God made man. His ſight will bee the chiefe cauſe of our bliſſe and joy. If the *Iſraelites* in *Ieruſalem ſo ſhouted for joy, that the earth rang againe, to ſee* Salomon *crowned*; how ſhall the Eleſt rejoyce in Heaven, to ſee *Chriſt* (the true *Salomon*) adorned with glory? If *Iohn Baptiſt* at his preſence *did leape in his Mothers wombe for joy*; how ſhall wee exult for joy, when he will be, not onely *with* us, but *in* us in heaven? If the Heb. 12. 24. 1 Reg. 1. 40 Luk. 1. 44. Ioh. 17. 22.

the *Wiſe men* rejoyced ſo greatly to
Mat. 2. 10. find him, a *Babe, lying in a manger*:
how great ſhall the joy of the *Elect*
Luk. 2. 28. bee, to ſee him ſit (as a King) in
his *celeſtiall throne?* If *Simeon* was
glad to ſee him an *Infant*, in the
Temple, preſented by the hands of
the *Prieſt*; how great ſhall our joy
bee, to ſee him a *King*, ruling all
Luk. 2. 40. *Facilius dicere poſſumus quid ibi non ſit, quam quid ibi ſit.* Aug. deſym. lib. 3. things at the *right hand* of his *Fa-*
ther? If *Joſeph* and *Mary* were ſo
joyfull to find him in the *middeſt* of
the *Doctors*, in the *Temple*; how glad
ſhall our ſoules bee, to ſee him ſit-
ting as *Lord* among *Angels* in hea-
1 Cor. 2. 5. Mat. 25. 21. ven? This is that joy of our Maſter,
which (as the Apoſtle ſaith) *the eye*
hath not ſeene, the eare hath not heard,
nor the heart of man can conceive:
which, becauſe it cannot enter into
us, we ſhall enter into it.

5. Laſtly, they ſhall enjoy this
bliſſefull and glorious eſtate *for ever-*
more. Therefore it is termed *ever-*
Joh. 16. 22. *laſting* life: and Chriſt ſaith, *that*
our joy ſhall no man take from us. All
other joyes (bee they never ſo
Heſt. 1. 3. great) have an end. *Aſſuerus* Feaſt
laſted

lasted an hundred and eighty dayes; But he, and it, and all his joyes are gone. For mortall man to be *assumed* to heavenly glory, to be *associated* to Angels, to bee *satiated* with all delights and joyes, (but for a time) were much: but to enjoy them *for ever* without intermission of end, who can *heare* it, and not *admire* it! Who can *muse* of it, and not be *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall joyes) counted all the *riches* and *pleasures* of this life to bee but [a] *losse* and *dung*, in respect of that. And therefore (with unceasant prayers, fasting, almes-deeds, teares, faith, and good life) they laboured to ascertaine themselves of this eternall life; and (for the love thereof) they [b] willingly either sold, or parted with all their earthly goods and possessions.

[a] Phil. 3.8.

[b] Act. 2.45.

Christ calleth all *Christians*, *Merchants*, Luke 19. And eternall life, a precious *pearle*, which a wise Merchant will purchase, though it cost

coſt him *all that hee hath*, Matth. 13.

Plutar. *Apoph. Regum.* *Alexander* hearing the report of the great riches of the Eaſterne country, divided forthwith among his Captaines and Souldiers, all his Kingdome of *Macedonia*: *Hephaſtion* asking him what hee meant in ſo doing; *Alexander* anſwered, that hee preferr'd the riches of *India*, (whereof hee hoped ſhortly to bee Maſter) before all that his Father *Philip* left him in *Macedonia*. And ſhould not Chriſtians then preferre the eternall riches of Heaven, ſo greatly renowned, (which they ſhal enjoy ere long) before the corruptible traſh of the earth, which laſts but for a ſeaſon?

c Heb. 11. 10, 15, 16. *Abraham* and *Sara* left their owne countrey and poſſeſſions, to *looke for a Citie, whoſe builder and maker is God*: and therefore bought no land, but only a place of buriall.

d Pſal. 84. 10. *David* preferreth *one day* in this place, before a thouſand elſ-where: yea, *to bee a Doore-keeper in the houſe of God, rather than to dwell in the richeſt tabernacles of wickednesſe.*

Elias

Elias earnestly [e] besought the Lord to receive his soule into his Kingdome, and went willingly (though in [f] *a fiery Chariot*) thither. *Paul* (having once seene Heaven) continually [g] *desired to bee dissolved, that he might be with Christ*. *Peter* (having espied but a glympse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life; saying, [h] *Master, it is good for us to be here*. How much better doth *Peter* now thinke it to be in *Heaven* it selfe? *Christ* (a little before his death) praieth his Father [i] *To receive him into that excellent Glory*. And the Apostle witnesseth, that ([k] *for the joy which was set before him*) *he endured the Crosse, and despised the shame*. If a man did but once see those *joyes* (if it were possible) he would endure an hundred *deaths* to *enjoy* that happinesse but *one* day.

e 1 Reg. 19. 4.

f 2 Reg. 2. 15.

g Phil. 1. 23

h Mat. 17. 4.

i Ioh. 17. 5.

k Heb. 12. 2.

Saint *Augustine* saith, that hee would bee content *to endure the torments of Hell, to gaine this joy, rather than to lose it*. *Ignatius* (*Pauls* Scholler)

Serm. 31. de Sanctis.

Scholer) being threatned (as he was going to ſuffer) with the cruelty of torments, anſwered, with great courage of Faith; *Fire, Gallowes, Beaſts, breaking of my bones, quartering of my members, cruſhing of my body, all the torments of the devill together, let them come upon mee, ſo I may enjoy my Lord Jeſus, and his Kingdome.* The like conſtancy ſhewed *Polycarpe*, who could not by any terrours of any kinde of death, bee moved to *deny Chriſt* in the *leaſt* meaſure. With the like reſolution, anſwered *Baſil* his perſecutors, when they would terrifie him with death; *I will never* (ſaid hee) *feare death, which can doe no more than reſtore mee to him that made mee.* If *Ruth* left her owne countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of *Canaan*, (which was but a type of Heaven) onely upon the fame which ſhe heard of the *God of Iſrael*, (thongh ſhe had no promiſe of any portion therein) how ſhouldeſt thou follow thy *holy Mother* the

Hier. *in Catalogo.* Iren. l. 3. *cont.* Valent.

Euſeb. l. 4. cap. 16.

Nazian. *de vita* Baſil.

Ruth. 1. 16.

the *Church*, to goe unto *Christ*, into the heavenly Canaan; wherein God hath given thee an *eternall inheritance*, *assured* by an holy Covenant, made in the Word of God; *signed* with the blood of his Sonne; and *sealed* with his Spirit and Sacraments? This shall bee thine *eternall happinesse* in the Kingdome of heaven, where thy life shall bee a communion with the blessed *Trinity*; thy joy, the presence of the Lambe: thy *exercise*, singing; thy ditty, *Alleluiah*; thy *consorts*, Saints and Angels; where youth flourisheth, that never waxeth *old*; *Beauty* lasteth, that never *fadeth*; *love* aboundeth, that never *cooleth*; *health* continueth, that never *slaketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God and himselfe.

THou seest therefore, *O man*, how *wretched* and *cursed* thy state

ſtate is, by *corruption* of Nature, without Chriſt: in ſo much, that whereas the Scriptures doe liken wicked men unto *Lions*, *Beares*, *Buls*, *Horſes*, *Dogges*, and ſuch like ſavage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile than a *Dogge*, or the filthieſt creature in the world. For the *Beaſt* (being made but for mans uſe) when he *dieth*, endeth all his miſeries with his *death*. But man (endued with a *reaſonable*, and an *immortall* ſoule, made after *Gods Image*, to ſerve *God*) when hee ends the miſeries of this life, muſt *account* for all his miſdeeds, and begin to endure thoſe miſeries that *never* ſhall know *end*. No creature but *man* is liable to yeeld at his death an *account* for his life. The bruit creatures, not having reaſon, ſhall not bee required to make any *account* for their *deeds*: and good *Angels*, though they have *reaſon*, yet ſhall they yeeld *no account*, becauſe they have *no ſinne*. And as for

for evill *Angels*; they are without *all hope*, already *condemned*: so that they need not make any further accounts, *Man* only in his *death*, must be Gods *accountant* for his *life*.

On the other side, thou seest (*O Man*) how *happie* and *blessed* thy estate is, being truly *reconciled* unto God in *Christ*; in that (through the restauration of *Gods Image*, and thy restitution into thy *soveraigntie* over other *creatures*) thou art in this life *little inferiour* to the *Angels*; and shalt bee in the life to come, equall to the *Angels*. Yea, (in respect of thy Nature, exalted, by a *personall Union*, to the *Sonne of God*, and by him to the *glory* of the *Trinity*) *superiour* to the Angels: a *Fellow-brother* with Angels, in Spirituall *grace*, and everlasting *glory*.

Thou hast seene how glorious and perfect God is, and how that all thy chiefe *blisse* and *happinesse* consisteth in having an eternal *communion* with his Majesty.

Now therefore (O impenitent Sinner) in the bowels of *Christ Je-*

ſins I intreat thee; nay, I conjure thee, as thou tendereſt thy owne ſalvation, ſeriouſly to conſider with me, how falſe, how vaine, how vile are thoſe things, which ſtill retaine and chaine thee in this wretched and curſed eſtate, wherin thou liveſt; and doe hinder thee from the favour of *God*, and the *hope* of eternall Life and happineſſe.

Meditations on the hinderances, which keepe backe a ſinner from the practice of Piety.

THoſe *hinderances* are chiefely ſeven.

I. *An ignorant miſtaking of the true meaning of certaine places of the holy Scripture, and ſome other chiefe grounds of Chriſtian Religion.*

The *Scriptures* miſtaken, are theſe:

1. Ezek. 33.14.16. *At what time ſoever a ſinner repenteth him of his ſinne, I will blot out all* &c. Hence the *carnall* Chriſtian gathereth, *That hee may repent when hee will.* It is true, whenſoever a ſinner doth repent,

repent, God will forgive; but the Text ſaith not, that a ſinner may repent whenſoever he will, but when God will give him *grace*. Many (ſaith the Scripture) when they *would* have *repented*, were *rejected*, and *could not repent, though they ſought it carefully with teares*. What comfort yeelds *this Text* to thee, who haſt not *repented*, nor knoweſt whether thou ſhalt have *grace* to repent hereafter? Heb. 12. 17. Luk. 13. 24, 27.

2. Matth. 11. 26. *Come unto mee, all you that labour and are heavie laden, and I will give you reſt*. Hence the lewdeſt man collects, that *hee may come unto Chriſt when he liſt*. But he muſt know, That no man ever comes to *Chriſt*, but hee, who (as *Peter* ſaith) *Having knowne the way of righteouſneſſe, hath eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt*. To come unto Chriſt, is to *repent* and *beleeve*. And this no man can doe, except his heavenly Father *draweth* him by his *grace*. 2 Pet. 2. 20, 22. 1 Joh. 1. 18. Joh. 6. 35. Joh. 6. 44.

3. Rom. 8. 1. *There is no condem-*

nation to them which are in Christ Jesus. True, but they are such, *who walk not after the flesh,* (as thou dost) *but after the Spirit,* which *thou* didest never yet resolve to doe.

4. 1 Tim. 1. v. 15. *Christ Jesus came into the world to save sinners,* &c. True; but such sinners, who like Saint *Paul,* are coverted from their wicked life: not like *thee,* who still continuest in thy *lewdnesse.* For that *grace of God which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present World.* Tit. 2. 11, 12.

5. Prov. 24. 16. *A just man falleth seven times in a day, and riseth.* &c. [*In a day*] is not in the Text: Which meanes not falling into *sin,* but falling into *trouble,* which his malicious *Enemie* plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sinne; what is this to thee; whose *fals* all men may see *every* day; but neither *God,* nor *man,* can at any time see Psal. 34. 14.

thy

thy *riſing againe* by Repentance.

6. Iſai. 64. 6. *All our righteouſneſſe are as filthy rags.* Hence the *carnall* Chriſtian gathers: that ſeeing the *beſt workes* of the *beſt Saints* are to better; then his are good enough: and therfore he needs not much grieve, that his devotions are ſo *imperfect.* But *Iſaiah* meanes not in this place, the righteous *workes* of the *Regenerate:* as fervent *prayers* in the name of *God:* charitable *almes* from the bowels of *mercie:* ſuffering in the *Goſpels* defence, the ſpoile of *goods*, and ſpilling of *blood:* and ſuch workes, which Saint *Paul* cals the *fruits of the Spirit:* But the Prophet making an humble confeſſion in the *name* of the *Iewiſh Church*, when ſhee had fallen from God to *Idolatrie*, acknowledgeth, that whileſt they were by their filthy ſinnes *ſeparated* from God, as *Lepers* are by their infected ſores, and polluted cloathes, from men; their *chiefeſt righteouſneſſe* could not bee but *abominable* in his ſight. And though our beſt *workes*, com- Gal. 5. 22.

pared with *Christs righteousnesse*, are no better than *uncleane rags*: yet in *Gods* acceptation, for *Christs* sake, they are called [a] *white rayment*; yea, [b] *pure fine linnen, and shining*, farre unlike the [c] *Leopards* spots, and [d] *filthy* garments.

a Apoc. 3. 8.
b Apoc. 19. 8.
c Jer. 13. 23
d Zac. 3. 4.

7. Jam. 3. 2. *In many things wee sinne all.* True, but *Gods* children sinne not *in all things*, as thou doest, without either *bridling* their lusts, or *mortifying* their corruptions. And though the *reliques* of sinne remaine in the deerest children of God, that they had need daily to cry, *Our Father which art in heaven, forgive us our trespasses*; yet in the [e] *New Testament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate* in respect of their zealous *endevour* to serve God in unfained holinesse, are every where called *Saints*. In so much that Saint *John* saith, that *Whosoever is borne of God, sinneth not*; that is, liveth not in *wilfull filthinesse*, suffering sinne to *reigne* in him, as thou doest. Deceive not thy selfe with the *name* of

e Gal. 1. 15. Rom. 5. 8. Ioh. 9. 31.
1 Iohn 3. 9. 1 Ioh. 5. 18.

of a *Christian:* whosoever liveth in any *customary grosse sinne*, hee liveth not in the state of *grace*. *Let therefore* (saith S. *Paul*) *every one that nameth the name of Christ, depart from iniquitie.* The *regenerate* sinne, but upon *frailtie:* they *repent*, and God doth pardon: therefore they *sinne not to death.* The *Reprobate* sin *maliciously, sinfully*, and *delight* therein: so that by their good will, sin shall leave them before they will leave it. They will not *repent*, and God will not *pardon.* Therefore their sinnes are *mortall* (saith S. *Iohn*) or rather *immortall*, as saith Saint *Paul*, Rom. 2. 5. It is no excuse therefore to say, we are all *sinners.* True Christians (thou seest) are all *Saints.*

2 Tim. 2. 19

1 Ioh. 3. 10.

8. Luk. 23. 43. The *Theefe converted* at the last gaspe, was received to *Paradise:* What then? If I may have but time to say, when I am dying, *Lord have mercie upon mee:* I shall likewise bee saved. But what if thou shalt not? And yet *many in that day shall say, Lord, Lord*, and *the Lord will not know them.* The

Matt. 7. 22, 23.

theefe was *saved*, for hee repented: but his fellow had no grace to repent, and was *damned*. Beware therefore, leſt truſting to *late* Repentance at thy *laſt end* on earth, thou be not driven to repent too late without end in hell.

9. 1 Ioh. 1. *The Bloud of* JESUS CHRIST *cleanſeth us from all ſin.* And 1 Ioh. 2. 1. *If any man ſinne, we have an Advocate with the Father,* JESUS CHRIST *the righteous,* &c. Oh comfortable! But heare what Saint *Iohn* ſaith in the ſame place: *My little children, theſe things write I unto you, that you ſinne not.* If therefore thou *leaveſt* thy ſinne, theſe comforts are thine; elſe they belong not to thee.

10. Rom. 5. 20. *Where ſinne abounded, Grace did abound much more.* Oh ſweet! but heare what Saint *Paul* addeth: *What ſhall we ſay then? ſhall we continue in ſinne, that grace may abound? God forbid. How ſhall we that are dead to ſinne, live any longer therein,* Rom. 6. 1, 2. This place teacheth us not to *preſume*: but that we

we should not *despaire*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are:

I. From the doctrine of *Iustification* by faith only; a carnall Christian gathereth; *That good workes are not necessarie*. He commends others, that doe good workes, but he perswades himselfe that he shall be saved by his *faith*, without doing any such matter. But hee should know, that though good workes are not necessary to *Iustification*: yet they are necessary to *salvation*: for, *we are Gods workmanship, created in Christ Iesus unto good workes, which God hath predestinated that we should walke in them*. Whosoever therefore in yeares of *discretion*, bringeth not forth good workes after hee is *called*, he cannot be saved: neither was hee ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward every man according to his workes*. *Christ re-*

Ephes. 2. 10

Fulk. Rhem. Test. Annot. in Ephes. 2. & Rom. 2 6. 2 Cor. 9. 6. Apoc. 22. 12

Apoc.2.3. ſpects in the *Angels* of the ſeven Churches nothing but their *workes*, and at the laſt day hee will give the heavenly *inheritance* onely to them who have done *good workes*: [a] in feeding the *hungry*, clothing the *naked*, &c. At that day [b] *Righteouſneſſe* ſhall weare the Crowne. No righteouſneſſe, no Crowne: No good works (according to a mans talent) no reward from God: unleſſe it be [c] *vengeance*. To be rich in good workes, is the *ſureſt* foundation of our *aſſurance* [d] to obtaine *eternall life*. For good workes are the true *fruits* of a true *faith*, which apprehendeth *Chriſt*, and his *obedience*, unto Salvation. And no other faith [e] *availeth in Chriſt, but that which worketh by love*: And (but in the *act* of *Juſtification*) that Faith which *only juſtifieth*, is * never *only*, but *ever* accompanied with *good workes*: as the *Tree* with his *fruits*, the *Sunne* with his *light*, the *Fire* with his *heat*, and *Water* with his *moyſture*. And the *faith* which doth not juſtifie *her ſelfe* by good workes before *men*, is but [f] *a*

a Mat.25.

b 2 Tim.4.8

c Rom.2.8.

d 1 Tim.6.19.

e Gal.5.6.

* *Fides ſola, non eſt ſola. Fides ſola juſtificat, ut oculus ſolus videt*

Jam.2.26.

dead

dead faith, which will never justifie a mans soule before God. But a justifying faith [g] *purifieth the heart*, and [h] *sanctifieth* the whole man through-out.

II. From the doctrine of Gods *eternall* [i] *Predestination*, and unchangeable *decree*, he gathereth, that *if hee be predestinated to be saved, hee cannot but be saved: if to be damned, no meanes can doe any good.* Therefore all workes of *Pietie* are but in vaine. But hee should learne, that *God hath predestinated to the meanes, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the [k] end, he hath likewise predestinated to bee first *called, justified, and made conformable to the Image of his Sonne*, which is the [l] meanes. And they (saith S. [m] *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy Calling, thou conformest thy selfe to the *Word* and *Example* of *Christ* thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving

g Act. 15. 9.
h Act. 16. 18
1 Thes. 5. 23

i Mat. 25. 34
Ephes. 1. 4.
Eccl. 3. 24.

k 1 Pet. 1. 16.

l Rom. 8. 29, 30.
Iohn 15. 16.
m 1 Pet. 1. 2.

Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum.

leaving ſin, and living a godly life: then aſſure thy ſelfe, that thou art one of thoſe, who are *infallibly* predeſtinated to everlaſting ſalvation. If otherwiſe, blame not *Gods Predeſtination*, but thine *owne ſinne* and rebellion. Doe thou but returne unto God, and God will graciouſly receive thee, as the Father did the Prodigall ſon; and by thy converſion, it ſhall appeare, both to [e] Angels, and [f] men; that thou diddeſt belong to his *Election*. If thou wilt not; why ſhould God ſave thee?

III. When a carnall Chriſtian heares, *that man hath not free will unto good*, hee looſeth the *reines* to his owne corrupt will: as though it lay not in him to bridle, or to ſubdue it. *Implicitely* making God the Author of ſinne, in *ſuffering* man to runne into this *neceſſitie*. But he ſhould know, that God gave *Adam free-will*, to ſtand in his * integrity if he would: but *man* abuſing his free-will, loſt both *himſelfe* and *it*. Since the Fall, *Man* in his *ſtate* of *corruption* hath free-will to *evill*, but not to

e Luk. 15. 10
f Vers. 24.
* *Magnus homo liberi arbitrii virtus, cum conderetur, accepit: ſed eam peccando amiſit.* Aug. de ſpirit. & lit. cap 3. Eccle. 7. 20. Eccl. 15. 14. *Homo malè utens libero ſuo arbitrio & ſe & liberum ſuum arbitrium perdidit.* Aug. Ench. ad Laur. c. 30.

to *good*: for, in this state, [b] *we are not* (saith the Apostle) *sufficient to thinke a good thought.* And God is not bound to restore us, what wee lost so wretchedly, and make no more care to recover againe. But as soone as a man is regenerated, the *Grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, that [c] *God of his owne good pleasure, worketh both the will and the deed in us*, who (as the Apostle expoundeth) [d] *cleanse our selves from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.* And in this *state every true Christian* hath free-will, and as he increaseth in *grace*, so doth his will in *freedome*: for [e] *when the Sonne shall make us free, then shall we bee free indeed*: and, [f] *where the Spirit of the Lord is, there is libertie*: for the holy Spirit drawes their mindes, not by *coaction*, but by the *Cords of Love.* Cant. 1.4. by *illuminating* their mindes to *know* the truth; by *changing* their hearts to *love*

b 2 Cor. 3.5. *Per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.*

c Phil. 2. 12, 13. *Agi agimur*, The will is Passive in receiving the first grace, afterward, active in all goodnesse.

d 2 Cor. 7.1

e Joh. 8.36. *Liberum arbitrium, nisi gratia Dei afficiatur liberum.* Aug. *ad Col.* cap. 17.

f Cor. 3.17

Voluntas humana non libertate gratiam consequitur, sed gratia libertatem. Aug. de grat.

love the knowne truth; and by *enabling* every one of them (according to the measure of *grace* which hee hath received) to doe the good which he *loveth*. But thou wilt not use the *freedome* of thy will, *so farre* as God hath freed it: for thou doest many times *wilfully* (against Gods Law, to the hazard of thy soule) that, which (if the *Kings* Law forbad under the penalty of *death*, or losse of thy *Worldly estate*) thou wouldest not doe. Make not therefore thy want of *freewill* unto good, to be so much the cause of thy sinne, as thy want of a loving heart to serve thy heavenly *Father*.

IIII. When the naturall man heares, *that no man (since the fall) is able to fulfill the Law of God, and to keepe all his Commandements*: he boldly presumes to sinne as others doe: he contents himselfe with a few good thoughts: and if hee be not altogether as bad as the *worst*, he concludes, that he is as truly regenerate as the best. And every voluntary refusall of doing *good*, or with-

withstanding *evill*, hee counts the *impossibilitie* of the *Law*. But hee should learne, that though (since the *Fall*) no man but *Christ*, who was both *God and Man*, did, or can *perfectly* fulfill the *whole Law*: yet every true Christian, as soone as he is *regenerated*, begins to keepe all Gods Commandements *in truth*, though he cannot in *absolute perfection*. Thus with *David*, *they* [g] *apply their hearts to fulfill Gods Commandements alwayes unto the end*. And then the [h] *Spirit of grace*, which was promised to bee *more abundantly powred forth under the Gospell*, *helpeth* them in their *good endevours*, and *assisteth* them, to doe what hee *commands* them to doe. And in so doing, God accepteth their [i] *good will and endevour*, in stead of *perfect* fulfilling of the Law; supplying out of the *merits* of *Christ*, who fulfilled the Law *for us*, whatsoever wanteth in *our obedience*. And in this respect Saint *John* saith, that [k] *Gods Commandements are not burthenous*. And Saint *Paul* saith, [l] *I am able*

g Psal. 119 112.

h Joel 2. 28, 29. Zach. 12. 10. *Quod jubet juvat.* Aug.

i 2 Cor. 8. 12.

k 1 Ioh 5. 3.

l Phil. 4. 14.

to

to doe all things, through the helpe of him that strengtheneth mee. And *Zacharie* and *Elizabeth* are said [f] *to walke in all the Commandements of the Lord without reproofe.* Hereupon Christ [g] commends to his Disciples, *the care of keeping his Commandements,* as the trueſt *teſtimonie* of our love unto him. So farre therefore doth a man love Christ, as hee makes conſcience to *walke* in his Commandements: and the more unto Christ is our *love,* the *leſſe* will our *paines* ſeeme in keeping his *Law.* The *Lawes curſe* (which under the *Old Teſtament* was ſo terrible) is under the *New,* (by the death of *Chriſt*) aboliſhed to the *regenerate.* The *rigour* which made it ſo *unpoſſible,* to our *nature* before, is now to the *new borne,* ſo *mollified* by the *Spirit,* that it ſeemes *facile* and *eaſie.* The *Apoſtles* indeed preſſed on the *unconverted* Jewes and Gentiles, the *impoſſibilitie* of keeping the Law, by ability of *nature corrupted.* But when they have to doe with *regenerated* Chriſtians, they require *to the*

f Luke 1.16

g Iob. 15.10

the Law (which is the *rule of righteousnesse*) true [h] *obedience in word and deed*: the [i] *mortifying of their members*: the [k] *crucifying of the flesh, with the affections and lusts thereof*, [l] *resurrection to newnesse of life*: [m] *walking in the spirit*, [n] *overcomming of the world by faith*, so that though *no Man* can say as CHRIST, [o] *Which of you can rebuke mee of sinne?* yet every *regenerated* Christian can say of himselfe: which of you can rebuke me of being an *Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Lyer, a neglecter of Gods publike Service*, and such like grosse sinnes? else hee is no true Christian. When a man casts off the *conscience* of being ruled by *Gods Law*, then God [p] gives him over to be *led* by his *owne lusts*, the *surest* signe of a *reprobate* sense. Thus the Law, which since the fall, no man by his *owne naturall ability* can fulfill, is fulfilled *in truth* of every regenerated Christian, through the *gracious*

h Rom. 15. 18.
i Col. 3, 5.
k Gal. 5. 24. Rom. 6. 12, 13.
l Rom 6. 4, 5.
Rom. 8. 11.
m Gal. 5. 25.
n 1 Joh. 5. 4.
o Iohn 8. 46
p Rom. 1. 24, 28.

cious assistance of q *Christs holy Spirit.* And this *Spirit God* will r give to every Christian that will *pray* for it, and *incline* his heart to keepe his *Lawes.*

q Rom. 8. 9, &c. Aug. *optat ut* Pelagius *agnoscat posse legem præstari per gratiam Christi, & pacem ore edicit.*

r Luk. 11. 12. James 1. 5. *Deus magis delectatur affectu quàm effectu.* Amb.

V. When the unregenerated man heares that God *delighteth more in the inward minde than in the outward man:* Then hee faineth with himselfe, that all *outward reverence* and profession is but either *superstitious* or *superfluous.* Hence it is that hee seldome kneeleth in the Church: that hee puts on his hat at singing of *Psalmes,* and the publike *Prayers*: Which the prophane Varlet would not offer to doe in the presence of a Prince or a Noble-man. And so that he keepe his minde unto God, he thinkes he may *fashion* himselfe (in other things) to the *World.* Hee divides his thoughts, and gives so much to God, and so much to his owne *lusts:* yea, hee will *divide* with God the *Sabbath,* and will give him almost the *one halfe,* and spend the other wholly in his owne *pleasures.* But know, O carnall

carnall man, that Almighty God will not be ſerved by *halfes*, becauſe hee hath created and redeemed the *whole Man*. And as God deteſts the ſervice of the *outward* Man, without the *inward* heart, as *Hypocriſie*, ſo hee counts the inward ſervice without all *externall* reverence, to be meere *prophaneneſſe*: hee requireth *both* in his worſhip. In prayer therefore bow thy *knees*, in witneſſe of thy *humiliation*: lift up thine eyes, and thy hands, in teſtimony of thy *confidence*: hang downe thy *head*, and ſmite thy *breaſt*, in token of thy *contrition*: but eſpecially call upon God with a *ſincere heart*, ſerve him *holy*, ſerve him *wholly*, ſerve him *only*: for God, and the *Prince* of this world are two contrary *maſters*; and therefore no man can poſſibly ſerve both. Matth. 6. 1.

VI. The unregenerated Chriſtian holds the *hearing of the Goſpell preached, to be but an indifferent matter*, which hee may uſe, or not uſe, at his pleaſure: but whoſoever thou art, that wilt bee aſſured in thy

thy heart, that thou art one of Christs *Elect sheepe:* thou must have a speciall care and conscience (if possibly thou canst) to heare *Gods Word preached:* For first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath * *predestinated to bee saved:* therefore it is called a *the power of God unto salvation to every one that beleeveth.* And where this Divine Ordinance is not; the b *people perish:* and whosoever shall refuse it, c *it shall bee more tolerable for the Land of Sodome and Gomorrah in the day of Judgement, than for those people.* Secondly, the preaching of the Gospell is the d *Standard or Ensigne of* CHRIST; to which all souldiers and elect people must *assemble* themselves; when this *Ensigne* is displayed, as upon the *Lords day*, he is none of CHRISTs people, that e flockes not unto it: neither shall any drop of the f *raine* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*, by which the Holy

* Act. 13. 48
a Rom. 1. 16
b Pro. 29. 18
c Mat. 10. 22
d Isa. 11. 1.
e Isa. 2. 2.
f Zac. 14. 17.

Holy Ghost [g] begetteth *faith* in our hearts, without [*] which we cannot please God. If the *hearing of Christs voice* be the chiefe marke of *Christs elect* [h] *sheepe*, and of the [i] *Bridegromes* friend: then must it bee a fearefull *marke* of a Reprobate [k] *Goat*, either to *neglect* or *contemne* to heare the preaching of the Gospell. Let no man think this position foolish, for [l] *by this foolishnesse of preaching, it pleaseth God to save them which beleeve.* Their state is therefore fearfull who live in peace, without caring for the preaching of the Gospell. Can men looke for Gods *mercy*, and despise his *meanes*? [m] *He* (saith Christ of the Preachers of his Gospell) *that despiseth you, despiseth mee.* [n] *He that is of God, heareth Gods words: yee therefore heare them not, because yee are not of God.* Had not the [o] Israelites heard *Phineas message*, they had never *wept*. Had not the *Baptist preached*, the Jewes had never [p] *mourned*. Had not they who *crucified* Christ, heard *Peters* [q] *Sermon*, their hearts had never beene *pricked*. Had not

g Rom. 10. 14.
* Heb. 11. 6.
h Ioh 10. 27.
i Ioh. 3. 29.
k Heb. 2. 3. Ioh. 8. 47.
l 1 Cor. 1. 21.
m Luke 10. 16.
n Ioh. 8. 47.
o Judg. 2. 1. &c.
p Luk. 7. 32, 33.
q Act. 2. 36.

not the *Ninivites* heard *Ionas* [r] *preaching*, they had never *repented*; and if thou wilt not [f] *heare*, and [t] *repent*, thou shalt never be *saved*.

r Iohn 3. 5.
f Pro. 28. 9.
t Luke 3. 7.

VII. The opinion that the Sacraments are but *bare signes and seales of Gods promise and grace unto us*, doth not a little hinder *Piety*: whereas indeed, they are seales, as well of our *Service* and *obedience* unto God: which *Service*, if we performe not unto him, the Sacraments seale no *grace* unto *us*. But if wee receive them upon the resolution, to be his *faithfull* and *penitent* servants; then the Sacraments doe not only *signifie* and *offer*, but also *seale* and *exhibite* indeed the inward spirituall *grace*, which they outwardly *promise* and *represent*. And to this end *Baptisme* is called the [u] *washing of regeneration, and renewing of the Holy Ghost*, and the *Lords Supper*, [x] *The Communion of the body and blood of Christ*. Were this truth beleeved, the holy Sacrament of the *Lords Supper* would be *oftner*, and with *greater reverence* received.

u Tit. 3. 5.
x 1 Cor. 10. 16.

VIII. The

VIII. The laſt, and not the leaſt *blocke* whereat *Pietie* ſtumbleth in the courſe of religion, is by adorning *vices* with the names of *vertues:* as to call drunken *carouſing*, drinking of *Healths*; ſpilling innocent *bloud*, *valour*; *Gluttony*, *Hoſpitality*; *Covetouſneſſe*, *thriftineſſe*; *Whoredome*, loving a *Miſtreſſe*; *Symony*, *Gratuitie*; *Pride*, *Gracefulneſſe*; *Diſſembling*, *Complement*; children of *Belial*, *Good-fellowes*; *Wrath*, *Haſtineſſe*; *Ribauldrie*, *Mirth*. So on the other ſide, to call *Sobrietie* in words and actions, *Hypocriſie*; *Almes-deeds*, *Vain-glory*; *Devotion*, *Superſtition*; *Zeale* in Religion, *Puritaniſme*; *Humilitie*, *crouching*; ſcruple of *Conſcience*, *Preciſeneſſe*, &c. and whileſt thus we call *evill*, *good*; and *good*, *evill*; *true Pietie* is much hindred in her *progreſſe*. And thus much of the firſt hinderance of *Pietie*, by miſtaking the true ſenſe of ſome *ſpeciall places* of Scripture, and *grounds* of Chriſtian Religion.

The ſecond hinderance of Piety.

2. *The evill example of great perſons.*

The

The *practice* of whose *prophane lives* they prefer for their imitation, before the *precepts* of Gods *holy Word*. So that when they see the *greatest men* in the *State*, and many chiefe *Gentlemen* in their *Countrey*, to make neither care nor cõscience to heare *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they thinke, that the using of these holy ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they thinke, that Religion is not a matter of necessitie. And therefore where they should (like Christians) *row* against the streame of impietie towards Heaven; they suffer themselves to be carried with the multitude, down right to hell. thinking it impossible that GOD will suffer so many to bee damned. Whereas, if the god of this world had not blinded the eyes of their mindes: the holy Scriptures would teach

teach them, that [a] *Not many wise men after the flesh, not many mighty, not many noble are called, &c.* but that for the most part, the [b] *poore receive the Gospel*, & that [c] *few rich men shall bee saved.* And, *that howsoever many are called, yet the chosen are but few.* Neither did the [d] *multitude* ever save any from damnation. As God hath advanced men in *greatnesse* above others: so doth God expect that they in *Religion* and *Piety* should go before others: otherwise, *greatnesse* abused (in the time of their *Stewardship*) shall turne to their *greater condemnation* in the day of their *accounts*. At what time *sinfull great* and mighty men, as well as the *poorest slaves & bondmen*, shall wish, *that the rockes and mountaines shall fall upon them, and hide them from the presence of the Iudge, and from his just deserved wrath*: It will prove but a miserable solace, to have a *great company of great men* partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate

[a] 1 Cor. 1.26.

[b] Ioh. 11. 5.

[c] Mat. 19 23,24

[d] Mat. 22 Apoc. 6. 15,16, &c.

Potentes potenter cruciabuntur. Sap.

nuate, but aggravate ſin, as in *Sodome*. Better it is therefore with a few to be ſaved in the *Arke*, than with the *whole world*, to be *drowned* in the floud. Walke with the few
Mat 7.13. *godly*, in the Scriptures *narrow path* to heaven: but *crowd* not with the
Exod.23.2 *godleſſe multitude*, in the *broad way* to hell. Let not the examples of irreligious great men hinder thy repentance: for their *greatneſſe* cannot at that day exempt themſelves from their own moſt grievous puniſhment.

The third hinderance of Piety.

3. *The long eſcaping, of deſerved puniſhment* in this life. *Becauſe ſentence* (ſaith *Salomon*) *is not ſpeedily*
Eccl.8.11. *executed againſt an evill worker, therefore the hearts of the children of men are fully ſet in them to doe evill, not knowing that the bountifulnes of*
h Rom.2.4 *God* h *leadeth them to repentance.*
2 Pet.3.10 But when his patience is *abuſed*, & mans *ſinnes* are ripened: his *Iuſtice*
i 1 Sa.3.12 will at once both i *beginne*, and
Ezec.39.8. *make an end* of the ſinner: and hee wil recompence the *ſlowneſſe* of his delay,

delay, with the *grievousnesse* of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the *utmost farthing*, at the day of their *death*. And whilest they suppose themselves to be *free* from judgement; they are *already* smitten with the heaviest of Gods Iudgements; [a] a heart that cannot repent. The *stone* in the reines or bladder, is a grievous pain that kils many a mans body: but there is no disease to the *stone* in the *heart*, whereof [b] *Nabal* dyed, and killeth millions of *soules*. They refuse the triall of *Christ* and his *Crosse*: but they are *stoned* by hels executioner, to eternall death.

a Ro. 2. 5. ἀμετανόητον καρδίαν. *Cor poenitere nescium*

b 1 Sa. 25. 17.

Because many Nobles and Gentlemen are not smitten with *present Iudgement*, for their outragious *Swearing*, *Adultery*, *Drunkennesse*, *Oppression*, *prophanenesse of the Sabbath*, and disgracefull neglect of *Gods Worship and Service*: they begin to doubt of divine *providence* and *Iustice*. Both which two *eyes*,

they would as willingly put out in God, as the *Philistins boared* out the *eyes* of *Sampson*. It is greatly therefore to bee feared; lest they will provoke the LORD to cry out against them, as *Sampson* against the *Philistins*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my *providence* and *Iustice*. Lead me therefore to these chiefe *pillars*, whereupon the *Realme* standeth: that I may pull the *Realme* upon their *heads* and be at once avenged of them for my two eyes! Let not *Gods patience* hinder thy repentance; but because he is so *patient*, therfore do thou the rather repent.

Iudg. 16. 21.

Iudg. 16. 26, &c.

The fourth hinderance of Piety.

4 *The presumption of Gods mercy.*

For when men, are justly convinced of their sinnes, forthwith they betake themselves to this shield, *Christ is mercifull*: so that every sinner makes Christ the *Patron* of his *sinne*: as though he had come into the world, to bolster sinne; and

not

not to destroy the *workes of the divell*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sinne: GOD will not shorten his dayes. But what is this but to be an implicite Atheist? Doubting that either God seeth not his sinnes, or if he doth, that hee is not just; for if hee beleeveth that God is just, how can hee thinke that God, who for sinne so severely punisheth others, can love him who still loveth to continue in sin? True it is; Christ is mercifull. But to whom? only to them that repent *and turne from iniquity in Iacob*. But *if any man blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men! who dare blesse themselves, when GOD pronounceth them accursed? Looke therfore how farre thou art from finding *repentance* in thy selfe; so farre art thou from any assurance of finding

1 Ioh. 3. 3.

Isa. 59. 20. Deu. 19. 19.

Non delinquenti, sed peccare linquenti condonat Deus.

Isa. 55. 7.

mercy in Christ. *Let therefore the wicked forsake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him: & to our God, for he is very ready to forgive.*

Despaire is nothing so dangerous as *presumption.* For we read not in all the *Scriptures* of above *three* or *foure*, whom *roaring* Despaire overthrew: But *secure* Presumption hath sent *millions* to perdition without any noise. As therefore the Damsels of *Israel* sang in their dances, *Saul hath kild his thousands, and David his tenne thousands*: so may I say, that *despaire* of Gods mercy hath damned *thousands*, but the presumption of Gods mercy hath damned *tenne thousands*, and sent them quicke to hell, where now they remaine in eternall torments without all helpe of ease, or hope of redemption. God spared the *Thiefe*, but not his *fellow*. God spared *one*, that no man might *despaire*; God spared but *one*, that no man should *presume*. Joyfull assu-

1 Sam. *Metuendū est ne te occidat spes, & cū multum speres: de misericordia, incidis in iudicium.* August. Luke 23. *Latronis exemplum, non est exemplum imitationis, sed consolationis.*

rance

rance to a ſinner that repents: no comfort to him that remains *impenitent*. God is infinite in mercy, but to them onely, who turne from their ſins, to ſerve him in *holineſſe*: *without which no man ſhall ſee the Lord, Heb.* 12. 14. To keepe thee therfore from the hindrance of *preſumption*, remember, that as *Chriſt is a Saviour*, ſo *Moſes* is an accuſer. Live therfore as though there were no *Goſpel*: die as though there were no *Law*. Paſſe thy life, as tho thou wert under the conduct of *Moſes*: depart this life, as if thou kneweſt none but *Chriſt*, and him crucified. *Preſume* not, if thou wilt not periſh: *Repent* if thou wilt be *ſaved*.

Ioe. 5. 45.

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam, Auguſt.

The fifth hinderance of Piety.

5. *Evill company*, commonly termed *good fellowes*: but indeed the Divels chiefe inſtruments, to hinder a wretched ſinner from repentance and Piety. The *firſt* ſigne of Gods favour to a ſinner, is, to give him grace to forſake evill cõpanions: ſuch who wilfully continue in ſin, contemne the means of

their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their owne profane lives. These sit in the
Psa. 1. 1. seat of the scorners. For as soone as God admits a sinner to bee one of
Apo. 18. 4. his people; he bids him *Come out of Babylon.* Every lewd *company* is a *Babylon.* Out of which, let every child of God either keep himselfe: or if he be in; thinke that he heares his *fathers voyce* sounding in his
Luk. 22. 62. eare, *Come out of Babylon, my childe.* As soone as Christ look'd in mercy upon *Peter*, hee went out of the cõpany that was in the high Priests Hal, & *wept bitterly* for his offence. *David* vowing (upon recovery) a
Psal. 6. 8. new life, said: *Away from mee all ye workers of iniquity, &c.* As if it were unpossible to become a *new man*, till he had shaken off all *old* ill companions. The truest proofe of a mans *Religion* is the quality of his *companions. Prophane companions* are the chiefe enemies of Piety, and quellers of holy motions. Many a time is *poore Christ* (offering to be new

new borne in thee) thrust into the *stable*: when these lewd companions by their *drinking, plaies,* and *jests,* take up all the best roomes in the *Inne* of thy heart. Oh, let not the company of earthly *sinners,* hinder thee from the society of heavenly *Saints* and *Angels.* Luke 2.

The sixth hinderance of Piety.

6 *A conceited feare, lest the practice of Piety should make a man* (especially a young man) *to waxe too sad and pensive*: whereas indeed, none can better *joy,* nor have more cause to *rejoyce,* than the *pious,* and Religious Christians. For as soon as they are *justified by faith, they have peace with God,* than which there can be no greater joy. Besides, they have already the *Kingdome of grace* descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *kingdome of glory.* This *kingdome of grace* consists in three things: First, *Righteousnesse;* for having *Christs* righteousnesse to justifie them before God, they endeavour to live *righteously* Rom. 5. 2. Ro. 14. 17.

ously before men. Secondly, *Peace*, for the peace of conſcience *inſeparably* followeth a righteous converſation. Thirdly, *the joy of the Holy Ghoſt*; which joy is onely left in the *peace* of a good conſcience: and is *ſo great*, that it [a] *paſſeth all underſtanding*. No *tongue* can expreſſe it, no *heart* can conceive it, but onely he that feeles it, This is that *fulneſſe of joy*, which [b] *Chriſt* promiſed his Diſciples, in the middeſt of their troubles, *a joy that no man cold take from them*. The feeling of this *joy*, *David* upon his repentance begged ſo earneſtly at the hands of God: [c] *Reſtore me to the joy of thy ſalvation*. And if the Angels in heaven [d] *rejoyce* ſo much at the *converſion of a ſinner*: the joy of a *ſinner converted* muſt needs be exceeding great in his *owne heart*. It is [e] *worldly ſorrow*, that ſhowes ſo timely upon mens *heads*, and fils the *furrowes* of their hearts, with the *ſorrowes* of death. The *godly ſorrow* of the godly (when God thinkes it meete to try them) cauſeth in them *Repentance*

a Phi. 4. 7.

b Ioh. 16. 24. Verſe. 22.

c Pſa. 51. 12.

d Lu. 15. 7. 10.

e 2 Cor. 7. 10.

tance not to bee repented of: for it doth but further their ſalvation. And in al ſuch tribulatiō they ſhal be ſure to have the *holy Ghoſt* to be their [f] *Comforter*: who will [g] make *our conſolations to abound through Chriſt, as the ſuffrings of Chriſt ſhall abound in us*. But whileſt a man liveth in impiety, he hath [h] *no peace*, ſaith *Eſay*: his [i] *Laughter* is but *madneſſe*, (ſaith *Salomon*) his *riches* are but [k] *clay*, ſaith *Abakuk*: nay, the *Apoſtle* eſteems them no better than [l] *dung* in compariſon of the pious mans treaſure: all his *joyes* ſhall end in *woes*, ſaith Chriſt. Let not therfore this falſe feare hinder thee from the practice of Piety. Better it is to go ſickly (with *Lazarus*) to *Heaven*, than ful of mirth and pleaſure, with *Dives*, to *Hell*. Better it is to mourne for a time with *men*, than to be tormented for ever with *Divels*.

f Ioh. 14. 16, 17.
g 2 Cor. 1. 5
h Iſa. 57. 21.
i Eccl. 2.
k Aba. 2. 6.
l Phil. 3. 8. Luke. 6. 25

The ſeventh hinderance of Piety.

7. And laſtly, *The hope of long life*: for, were it poſſible that a wicked liver thought *this yeere* to bee his

Fleres, si scires, unum tua tempora mensem; Rides, quũ non sit fortasse una dies. T. Morus.

his *last yeare*: this *month*, his last moneth: this *weeke*, his last weeke: but that hee would change and amend his wicked life? No verily, he would use the best means to repent, & to become a new man. But as the rich man in the Gospel promised himselfe *many yeares to live in ease, mirth, and fulnesse*; when hee had not *one night* to live longer: so, many wicked Epicures falsly promise themselves, the age of *many yeares*, when the threed of their life is already almost drawn out to an end. So *Ieremy* ascribes the cause of the Iewes sinnes and calamities to this, that *shee remembred not her last end.*

Luk. 12. 19, 20.

Lam. 1. 9

The longest space betwixt a mans comming by the *wombe*, and going by the *grave*, is but *short*: for *man that is borne of a woman, hath but a short time to live*: He hath but a *few daies*, and those *full* of nothing but *troubles*. And except the *practice of Piety*; how much better is the state of the child that yesterday was *baptized*, and to day is *buried*, than

Iob 14. 1

than *Methuſalems*, who lived nine hundred ſixty nine yeeres, & then dyed? of the two, happier the *Babe*; becauſe he had leſſe *ſin*; and fewer *ſorrowes*. And what now remaines of both, but a *bare remembrance*? What truſt ſhould a man repoſe in long life? ſeeing the whole life of man is nothing but a lingring death: ſo that as the Apoſtle proteſts, *a man dieth daily*.

Quotidie morimur; quotidie enim demitur pars vitæ, & tunc quoq; cùm creſcimus, vita decreſcit, Vives. 1 Cor. 15. 31. Iſa. 2. 22.

Harke in thine eare, O ſecure fellow; thy *life*, is but a *puffe of breath* in thy noſtrils, truſt not to it. Thy *Soul* dwelleth in a houſe of clay, that will fall ere it be long; as may appeare by the *dimneſſe* of thy *eies*, the *deafeneſſe* of thy *eares*, the *wrincles* in thy *cheekes*, the *rottenneſſe* of thy *teeth*, the *weakeneſſe* of thy *ſinewes*, the *trembling* of thy *hands*, the *Kalender* in thy *bones*, the *ſhortneſſe* of thy *ſleepe*, and every *gray haire*, as ſo many Summoners, bids thee prepare for thy *long home*. Come, let us in the meane while walke to thy fathers *coffin*: breake open the lidde; ſee heere, how

Iob 17. 14

how that *Corruption is thy Father, and the Worme thy Mother and Sister*: seest thou how these are? so must *thou* be ere long: foole! thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places; death in the mean while *waiteth* for thee.

Homo est fatuus usque ad 40. annum, deinde ubi agnovit se esse fatuum, vita consumpta est, Luth.

The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives *forty yeeres*, before he knowes himselfe to be *a foole*: and by that time he *seeth* his *folly*, his *life* is *finished*.

Harke (*Husbandman*) before thou seest many poore *crops* of *harnest*, thy self shal be *ripe*, & *Death* wil cut thee down with his *Sickle*. Harke (*Tradesman*) ere many *sixe moneths* goe over, thy *last moneth* will come on: after which thou shalt trace away, and *trade* no longer. Hark (most *grave Judge*) within a *few Termes*, the *terme* of thy *life* approcheth: wherein thou shalt cease to *judge others*, & go *thy self* to be *judged*. Hark (*O man of God*) that goest to the pulpit; preach this

Sermon

Sermon, as it were the *laſt* thatthou ſhouldſt make to thy people. Hark (*Noble man*) lay aſide the *high* conceit of thy *Honour*; *Death*, ere it bee long, * will lay thy *honour* in the duſt, and make thee as baſe as the earth, that thou treadeſt under thy feet. Harke (*thou, that now readeſt this Booke*) aſſure thy ſelfe ere it be long, there will bee but *two holes*, where now thy *two eyes* are placed: and others ſhall reade the truth of this leſſon upon thy *bare skull*, wch now thou readeſt in this *litle booke*. How ſoone I know not; but this I am ſure of: that [a] *thy time is appointed, thy* [b] *moneths are determined, thy* [c] *dayes are numbred*, and thy very [d] *laſt houre is limited*, beyond which thou ſhalt not paſſe. For then, the [e] *firſt borne of death*, mounted on his [f] *pale Horſe*, ſhall alight at thy doore: and (notwithſtanding all thy *Wealth*, thy *Honour*, and the *teares* of thy *deareſt friends*) will carry thee away *bound hand and foote*, as his *priſoner*, and keepe thy body under a *load of earth*, untill that day

* *Mors Sceptra ligonibus æquat.*

a Iob. 4. 14
b Iob 14. 5
c Pſa. 90. 12. Dan. 5. 26. *Stat ſua cuique dies*, Vir.
d 1 1. 9. & Ioh. 13. 2.
e Iob 17. 13
f Apoc. 6. 8

day come, wherein thou must bee brought forth to g *receive according to the things which thou hast done in that body, whether it be good or evill.* Oh, let not then the *false hope* of an *uncertaine* long life hinder thee, from becomming a *present Practizer* of Religious Piety, God h offereth grace to *day*; but who promiseth to *morrow*? There are now in hell many *young men* who had purposed to repent in their *old age*: but Death cut them off in their *impenitency* ere ever they could attaine to the time they set for their repentance. The longer a man runs in a *disease*, the *harder* it is to be cured: for *custome* of sin breeds *hardnesse* of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee *more*, when thou art *more* aged.

g 2 Cor. 5. 10.

h Psal. 95. Heb. 3. *Pœnitenti veniam spospondit, sed vivendi in crastinum non spospondit,* Chryso. *Nemo tam diros habuit favent es, crastinum ut posset sibi polliceri,* Senec. Heb. 3. 13.

A *wiseman* being to goe a farre and foule journey, will not lay the *heaviest burthen* upon the weakest *horse*. And with what conscience canst thou lay the great load of repentance, on thy *feeble* and *tyred* old age?

age? whereas now in thy chiefeſt ſtrength thou canſt not lift it, but art ready to ſtagger under it. Is it wiſedome for him that is to ſaile a long and dangerous voyage, to lie playing and ſleeping, whileſt the *winde* ſerveth and the *Sea* is calme, the *Ship* ſound, the *Pilot* well, *Mariners* ſtrong; & then ſet forth when the windes are *contrary*, the weather *tempeſtuous*, the Sea *raging*, the Ship *rotten*, the Pilot *ſicke*, and the Sailers *languiſhing*? Therefore, O *ſinnefull ſoule*, begin now thy converſion to GOD, whileſt *life, health, ſtrength, & youth* laſteth: before thoſe [a] *yeeres*, draw nigh, when as thou ſhalt ſay, *I have no pleaſure in them.* God ever required in his ſervice, the [b] *firſt borne*; and the [c] *firſt fruits*; and thoſe to be offered unto him without delay. So juſt [d] *Abel* offered unto God his *firſt-lings, & fatteſt Lambs*: and reaſon good; that the *beſt Lord* ſhould be *firſt*, and *beſt* ſerved. All Gods ſervants ſhould therefore [e] *remember to ſerve their Creator in the daies of*

[a] Eccl. 12.1.

[b] Exod. 13.2.

[c] Exod. 22.29.

[d] Gen. 4. 4.

[e] Eccl. 12.12.

of their youth; & [f] *early* in the morning, like *Abraham*, to sacrifice unto God the *yong Isaac* of their age.

[g] *Ye shal not see my face* (saith *Ioseph* to his Brethren) *except you bring your younger brother with you.* And how shalt thou look in the face of *Iesus*, if thou giveſt thy *younger yeeres* to the divell, & bringeſt him nothing but thy blind, lame, & decrepit *old age*? *Offer it unto thy* [h] *Prince*, saith *Malachy*. If he will not accept such a one to serve him, how shall the *Prince* of *Princes* admit such a one to be his servant? If the [i] *King of Babel* would have *yong men* (*well favoured, and such as had ability in them*) *to stand in his palace*, shal the *King of Heaven* have none to stand in his *Courts*, but the *blind* and *lame*, such as the *soule of David hated*? Thinkeſt thou whē thou haſt served Satan w[th] thy *prime yeers*, to satisfie *God* with thy *dotage*? Take heed leſt *God* turn thee over to thy *old maſter* againe: That as thou haſt all the dayes of thy life done *his work*: so he may in the end pay thee thy

[f] Ge. 22. 3.
[g] Ge 43. 3.
[h] Mal. 1. 8.
[i] Dan. 1. 4. 2 Sam. 5. 8.

thy *wages*. Is that time fit, to undertake by the *serious* exercises of repentance (wch is the *worke of works*) to turne thy sinfull *soule* to GOD; when thou art not able with al thy strength to turn thy *weary bones* on thy soft *bed*? If thou findst it so hard a matter *now*; thou shalt finde it far harder *then*. For thy *sinne* will wax stronger, thy *strength* will grow weaker, thy *conscience* will clogge thee, *pain* wil distract thee, the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore hand with store of *faith*, *patience*, and *consolation*: thou shalt not be able either to meditate thy *self*, or to heare the word of *comfort* from others: not to pray *alone*, nor to joyn wth others who pray for thee, it may be thou shalt be taken with a *dumb palsie*, or such a *deadly senselesnesse*, that thou shalt neither *remẽber God*, nor think upon *thine own* estate: and dost thou not wel deserve, that *God* should forget to save thee in thy *death*; who art so unmindfull now

to

to *ſerve* him in thy *life*? The *feare of death* will drive many at that
Mat 7.22. time, to cry, *Lord, Lord*: but *Chriſt* proteſteth, that *he will not then know them for his.* Yea, many ſhall then
Heb.12.17 (like *Eſau*) *with teares ſeeke to repent; and yet finde no place to repentance.* For man hath not *free will* to repent when he *will*, but when *God will* give him grace. And if mercy *ſhewed* her ſelfe ſo inexorable, that
Mat.25.11. ſhee would not open her gates to ſo *tender* ſuiters as *Virgins*, to ſo earneſt ſuiters as *knockers*, becauſe they knocked *too late*: How thinkeſt thou, that ſhe will ever ſuffer thee to enter her gates, being ſo impure a wretch that never thinkſt to leave ſin, till ſin firſt leaveth thee, and didſt never yet knocke with thine *own fiſts* upon the *breaſts* of a penitent heart? And juſtly doth her *Grace* denie to open the *gates of Heaven*, when thou knockeſt in thine *adverſity*; who in thy *proſperity* wouldeſt not ſuffer CHRIST
Apoc.3.10 whileſt he knocked, to enter in at the *doore* of thy heart. Truſt not either

either late repentance, or long life: *not late repentance*; because it is much to be feared, lest that the repentance, which the *feare of death* enforceth, *dyes* with a man *dying* And the Hypocrite, who deceived *others* in his life, may deceive himselfe in his death. God accepteth none but *Free will Offerings*, & the repentance that pleaseth him must be voluntary, and not of constraint. Not *long life*; for *old age* will fall upon the neck of youth; and as nothing is more sure than *death*, so nothing is more uncertaine than the time of *dying*. Yea, often times when ripenes of sin is hastned by outragiousnesse of sinning; God suddenly cutteth off such *vicious livers* either with the *sword*, *intemperatnesse*, *luxury*, *surfeit*, or some other *fearefull* manner of *sickenesse*, Maist thou not see, that it is the *evill spirit* that perswades thee to deferre thy Repentance till old age; when *Experience* tells thee, that not *one* of a *thousand* that takes thy course, doth ever attaine unto it? Let *Gods Holy Spirit*

Nascentes morimur, finisque ab origine pendet, Et fugiunt freno non remorante dies.

Nequities vitæ non sinit esse senem.

Spirit move thee not to give thy ſelfe any longer *to eate and drinke with the drunken, leſt thy Maſter ſend death for thee in a day, when thou lookeſt not for him, and in an houre that thou art not aware of, and ſo ſuddenly cut thee off, and appoint thee thy portion with the Hypocrites, where ſhall bee weeping and gnaſhing of teeth.* But if thou loveſt [a] *long life, feare* God, and *long* for *life everlaſting*. The longeſt life heere, when it is come to the period, will appeare to have been but as a [b] *tale that is told*, a [c] *vaniſhing vapour*, a *flitting* [d] *ſhadow*, a ſeeming [e] *dreame*, a glorious *flower*, growing, and [f] *flouriſhing in the* [g] *morning*, *but in the evening cut downe and withered*; or like a [h] *Weavers ſhuttle*, which by *winding* here and there, ſwiftly *unwindeth* it ſelf to an end. It is but a [i] *moment*, ſaith S *Paul*. Oh then the *madneſſe* of man! that for a *moment* of [k] *ſinfull pleaſure* will hazard the loſſe of an [l] *Eternall weight of glory*.

Mat. 27. 49

a De. 30. 16 Pro. 3. 2. Pſa. 34. 11. &c.

b Pſa. 90. 9
c Ia. 4. 14.
d Pſa. 109. 23.
e Pſa. 76. 5 Pſa. 90. 5.
f 1 Pe. 1. 24
g Pſa. 90. 6
h Iſa. 38. 12.

i 2 Cor. 4. 17.

k Heb. 51. 25.
2 Cor. 4. 17.

Theſe are the *ſeven* chiefe hinderers

rers of *Piety*, which muſt bee caſt out, like *Mary Magdalens* ſeven *divels*, before ever thou canſt become *a true Practizer of Piety*, or have any ſound hope to enjoy either *favour* from Chriſt by *grace*, or *fellowſhip* with him in *glory*. Mar. 16. 9. Luk. 8. 2.

The Concluſion.

TO conclude all; for as much as thou ſeeſt, that *without Chriſt*, thou art but a *ſlave of ſinne*, *Deaths vaſſall*, *and Wormes meate*; whoſe *thoughts* are vaine, whoſe deeds are vile, whoſe *pleaſures* have ſcarce beginnings, whoſe *miſeries* never know end; What Wiſeman would incur theſe *helliſh torments*, though he might by living in ſin, purchaſe to himſelfe for a time, the *Empire* of *Auguſtus*, the *riches* of *Craſus*, the *pleaſures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine apparell*, of *Dives*? for what ſhould it availe a man (as our Saviour ſaith) *to win the whole world for a time*; *and then to looſe his ſoule in Hell for ever*?

And

Spirit move thee not to give thy ſelfe any longer *to eate and drinke with the drunken, leſt thy Maſter ſend death for thee in a day, when thou lookeſt not for him, and in an houre that thou art not aware of, and ſo ſuddenly cut thee off, and appoint thee thy portion with the Hypocrites, where ſhall bee weeping and gnaſhing of teeth.* But if thou loveſt [a] *long life, feare* God, and *long* for *life everlaſting*. The longeſt life heere, when it is come to the period, will appeare to have been but as a [b] *tale that is told*, a [c] *vaniſhing vapour*, a *flitting* [d] *ſhadow*, a ſeeming [e] *dreame*, a glorious *flower*, growing, and [f] *flouriſhing in the* [g] *morning*, *but in the evening cut downe and withered*; or like a [h] *Weavers ſhuttle*, which by *winding* here and there, ſwiftly *unwindeth* it ſelf to an end. It is but a [i] *moment*, ſaith S. *Paul*. Oh then the *madneſſe* of man! that for a *moment* of [k] *ſinfull pleaſure* will hazard the loſſe of an [l] *Eternall weight of glory*.

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Theſe are the *ſeven* chiefe hinderers

rers of *Piety*, which must bee cast out, like *Mary Magdalens* seven *divels*, before ever thou canst become a *true Practizer of Piety*, or have any sound hope to enjoy either *favour* from Christ by *grace*, or *fellowship* with him in *glory*. Mar. 16. 9. Luk. 8. 2.

The Conclusion.

TO conclude all; for as much as thou seest, that *without Christ*, thou art but a *slave of sinne*, *Deaths vassall*, *and Wormes meate*; whose *thoughts* are vaine, whose deeds are vile, whose *pleasures* have scarce beginnings, whose *miseries* never know end; What Wiseman would incur these *hellish torments*, though he might by living in sin, purchase to himselfe for a time, the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine apparell*, of *Dives*? for what should it availe a man (as our Saviour saith) *to win the whole world for a time*; *and then to loose his soule in Hell for ever*?

And

And seeing that likewise thou seest how *great* is thy *happinesse* in Christ; and how *vaine are* the *hindrances*, that debarre thee from the same: *beware* (as the Apostle exhorteth) *of the deceitfulnesse of sin.* Heb. 3. 13. For that sinne, which seemes now to bee so *pleasing* to thy *corrupt nature*, will one day prove the *bitterest* enemy to thy *distressed soule*: and in the meane while *harden* (unawares) thine *impenitent heart.*

Sinne (as a *Serpent*) seemes beautifull to the *eye*: but take heed of the sting behind: whose *venemous* effects if thou knewest; thou wouldest as carefully fly from *sinne*, as from a *Serpent*: for.

1 *Sinne* did never any man *good*: and the more sin a man hath committed, the more *odious* hee hath made himselfe to God, the more *hatefull* to all good men.

2 *Sinne* brought upon thee all the *evill, crosses, losses, disgraces*, and *sicknesses*, that ever befell thee: *Fooles* (saith *David*) *by reason of their transgressions, and because of* Psal. 107 17. *their*

their iniquities, are afflicted. Ieremy in lamenting manner asketh the queſtion; *Wherefore is the living man ſorrowfull?* The *Ghoſt* anſwereth him; *Man ſuffereth for his ſin.* Hereupon the Prophet takes up that *dolefull out cry* againſt *ſinne* as the cauſe of all their miſeries, *Woe now unto us that ever we have ſinned.* Lam. 3. 20. Lam. 5. 16.

3 If thou doeſt not *ſpeedily* repent thee of thy *ſinnes*, they will bring upon thee yet farre *greater plagues, loſſes, croſſes, ſhame* and *Iudgements*, than ever hitherto befell thee. Reade *Leviti.* 26. 18. *&c. Deut.* 28. 15. *&c.*

4 And laſtly, if thou wilt not *caſt off* thy ſinne, God (when *the meaſure of thine iniquitie is full*) will *caſt thee off* for thy ſin: for as He is *juſt*, ſo he hath power to *kill and caſt into hell all hardened and impenitent ſinners.* If therefore thou wilt avoid the *curſed effects* of ſin in this life, and the *eternall wrath* due thereto in the world to come, and be aſſured that thou art not *one of thoſe*, who are given over to a *reprobate* Gen. 15. 16.

Dan. 4. 24.

2 Sam. 12. 13.
Ion. 3. 5, &c.
Luk. 22. 62.

2 Cor. 5. 20.

ſenſe; *Let then* (O ſinner) *my counſell be acceptable unto thee: breake off thy ſinnes by righteouſneſſe, and thine iniquities by ſhewing mercy towards the poore: O let there* (at length) *be an healing of thine errour.* *Nathan* uſed but one parable, & *David* was converted: *Ionas* preached but *once* to *Nineve*, and the whole City *repented*: Chriſt looked but *once on Peter*, and *he went out, and wept bitterly*. And now, that thou art *oft* & ſo lovingly intreated, not by a *Prophet*, but by *Chriſt* the *Lord of Prophets*: yea, that *God himſelfe*, by his *Embaſſadors* doth *pray thee to bee reconciled unto him*; leave off thine adultery, with *David*: repent of thy ſins, like a true *Ninivite*; and whilſt *Chriſt* looketh in mercy upon thee leave thy *wicked companions*, and weepe bitterly for thine offences.

Content not thy ſelfe with that *formall Religion*, which *unregenerated* men have framed to themſelves inſtead of *ſincere devotion*: for, in the *multitude of opinions*, moſt men have almoſt loſt the *practice of true Religion*.

Religion. Thinke not that thou art a Chriſtian good enough, becauſe thou doſt as the *moſt*, and art not ſo *bad* as the *worſt*. No man is ſo wicked, that he is addicted to all kinde of vices, (for there is an *Antipathy* twixt ſome vices:) But remember that *Chriſt* ſaith; *Except your righteouſneſſe ſhall exceed the righteouſnes of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdome of Heaven.* Conſider with thy ſelfe, how far thou commeſt ſhort of the *Phariſees* in *faſting, praying, frequenting the Church,* and *in giving of Almes.* Thinke with thy ſelfe how many Pagans, who never knew *Baptiſme*, yet in *morall vertues*, and *honeſty of life*, do goe farre beyond thee. Where is then the life of *Chriſt* thy *Maſter?* and how farre art thou from being a *true Chriſtian?* If thou doeſt willingly yeeld to live in any one *groſſ ſin*, thou canſt not have a *regenerated* ſoul; though thou reformſt thy ſelfe like *Herod* from many other *vices.* A true Chriſtian muſt have

Mat. 5. 20.

Mat. 6. 10.

ſpect to walke in the *truth* of his heart, in *all* the Commandements of *God* a like: for (ſaith S. *Iames*) *He that ſhall offend in one point of the Law* (wilfully) *is guilty of all.* And *Peter* bids us, *lay aſide* (not ſome, but) *all malice, guile and hypocriſies, &c. One* ſin is enough to damne a mans ſoule, without *Repentance*: dreame not to go to heaven, by any *nearer*, or *eaſier* way than Chriſt hath trained unto us in his Word. The vvay to heaven is not *eaſie or cõmon*, but *ſtrait* and *narrow*: *yea ſo narrow*, that *Chriſt* proteſteth that a *rich man ſhall hardly enter into the Kingdome of Heaven*, and that thoſe vvho *enter*, are but a *few*: and that thoſe *few* cãnot get in, but by *ſtriving*: and that ſome of thoſe vvho *ſtrive* to enter in, ſhall *not be able*. This all Gods *Saints* (whileſt they here lived) knew well; when with ſo often *faſtings*, ſo earneſt *prayers*, ſo frequent hearing the *Word*, and receiving the *Sacraments*, and vvith ſuch abundance of *teares* they devoutly begged at the hands of God for

Iam 2.10.

1 Pet. 2.1.

Mat. 7.14.
Mat. 19.23
Mat. 7.14. & 22.14.
Luk. 13.24

for Christs sake to be received into his Kingdome.

If thou wilt not beleeve this truth; I assure thee that the devill, which perswads thee now, that it is easie to attaine Heaven, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soule; and to go the right and safe way to Heaven: get forthwith (like a *wise Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy *conversation*; that thou mayest be in a *continuall readinesse* to *meet the Bridegroome*, whether he commeth by Death, or by Iudgement. Which that thou mayest the better do, let this be thy *daily practice*. Mat. 25.

How a private man must begin the morning with Piety.

AS soone as ever thou *awakest* in the *morning*, keepe the *dore* of thy heart fast shut, that no *Earthly thought* may enter, before

that *God* be come in firſt: & let *him* (before *all* others) have the * *firſt place* therein. So all evill thoughts, either will not *dare* to come in; or ſhall the eaſier be *kept out*: and the heart will more ſavour of *piety* and *godlineſſe* al the day after. But if thy heart be not (at thy firſt waking) *filled* with ſome meditations of *God*, and his Word; and dreſſed like the *Lampe* in the Tabernacle *every* morning and evening, with the *oile Olive* of *Gods Word*; and perfumed with the ſweet *Incenſe* of *prayer*: *Satan* will attempt to fill it with worldly cares, or fleſhly deſires, ſo that it will grow unfit for the *ſervice of God* al the day after, ſending forth nothing, but the ſtench of corrupt and lying words, and of raſh and *blaſphemous* Oathes.

Begin therefore every dayes worke, with *Gods Word* and Prayer, And offer up unto God upon the *Altar* of a [a] *contrite* heart, the [b] *groanes* of thy *ſpirit*, and the [c] *calves of thy lips*, as thy morning ſacrifice, and the *firſt fruits* of the day:

* *Trimitia oris & cordis Deo offerenda.* Amb. in Pſal. 119.

Exod. 27. 20, 21. Exod. 30. 6, 7. Pſal. 14. 1, 2.

a Pſal. 51.
b Rom. 8.
c Hoſ. 13. 2

day: and as ſoone as thou awakeſt, ſay unto him thus.

A ſhort Soliloquie, when one firſt wakes in the Morning.

MY ſoule waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O GOD, therefore be mercifull unto mee, and bleſſe mee, and cauſe thy face to ſhine upon mee: fill mee with thy mercy this Morning, ſo ſhall I rejoyce and be glad all my dayes. Pſ. 130. 6. Pſal. 67. 1.

Meditations for the Morning.

Then meditate.

1 HOw Almighty God can (in the *Reſurrection*) as eaſily *raiſe up* thy body out of the *grave*, from the *ſleepe of death*; as hee hath this *Morning* wakened thee in thy *bed*, out of the ſleepe of *nature*. At the dawning of which *reſurrection* day, Chriſt *ſhall come to be glorified in his Saints*: and *every* one of the bodies of the *thouſands* of his *Saints* (being *faſhioned* like unto Pſa. 90. 14. 2 Theſſ. 1. 10. Iude v. 14. Phil. 3. 21. Mat. 13. 6. and 17. 2.

his *glorious* body) ſhal *ſhine as bright*
Luke 9.31 as the *Sun*. All the *Angels* ſhining likewiſe in their glory: the body of *Chriſt* ſurpaſſing them all in *ſplendor* and glory: and the *Godhead* excelling it. If the riſing of one Sun, make the Morning sky ſo *glorious*; what a bright ſhining and glorious Morning will that be when ſo many thouſand thouſands of bodyes, farre *brighter* than the *Sunne*, ſhall appeare and accompany Chriſt, as His glorious traine, comming to keep his general *Seſſion* of *righteouſneſſe*, and to judge the wicked
Acts 17.31 *Angels*, and all ungodly *Men*? and
1 Cor 6.3. let not any tranſitory profit, plea-
Iude v. 15. ſure, or vaine glory of this day, cauſe thee to loſe thy part and portion of the *externall* bliſſe & glory of that day, which is properly termed the *Reſurrection of the juſt*.
Lu. 14.14. Beaſts have bodily eyes, to ſee the *ordinary* light of the day: but endevour thou with the *eyes of faith*, to forſee the glorious light of the *day*.

2 That thou knoweſt not how *neare* the evill ſpirit (which *night*, *and*

and day like a roaring Lion, walketh about ſeeking to devoure thee) was unto thee whileſt *thou* ſlepteſt, and waſt not able to helpe thy *ſelfe*: and that thou knoweſt not what *miſchiefe* hee would have done to thee, had not *God hedged* thee and thine, with his ever-waking *providence*, and guarded thee with his holy and bleſſed *Angels*.

1 Pet. 5. 8. Iob 1. 7.

Iob 1. 10. Pſa. 121. 4. Pſal. 34. 7. & 19. 11. Geu. 32. 1, 2. 2 Reg. 7. 6. 16.

3 If thou heareſt the *Cock* crow; remember *Peter* to *imitate* him: and cal to mind that *Cock crowing* ſound of the *laſt Trumpets*, which ſhall vvaken thee from the *dead*. And conſider in what *caſe* thou art, if it ſounded now: and become ſuch; as thou vvouldeſt vviſh to be *then*: Leſt at *that day* thou vvilt vviſh, that thou hadſt never ſeene *this*: yea, curſe the day of thy *naturall birth*, for vvant of being new borne by *ſpirituall* grace. * When the *Cocke* crowes, the *Thiefe* deſpaires of his hope, and gives over his nights enterpriſe: So the *devill* ceaſeth to tempt or attempt any further, vvhen hee heares the

Luk. 22. 61 62.

Ier. 20. 14. Iob 3. 1. Tit. 3. 5.

* *Gallo canente, ſuas latrocinia quit inſidias, &c.* Amb. Hexam. lib. 5. cap. 24.

devout Soule wakening her ſelfe with Morning prayer.

4. Remember that Almighty God is about thy bed, and ſeeth thy downe-lying, and thy up-riſing: underſtandeth thy thoughts, and is acquainted with all thy waies. Remember likewiſe, that his *Holy Angels*, who guarded and watched over thee all night, doe alſo behold how thou *wakeſt* and *riſeſt*. Doe all things therefore as in the awefull *preſence* of *God*, and in the *ſight* of his holy *Angels*.

Pſal. 139. 2,3.

Gen 31.55 & 32.1,2. Pſal. 91. 5. 11. Act. 12. 11.

5. As thou art putting on thine *apparell*, remember, that they were firſt given as coverings of ſhame; being the filthy effects of ſin: and that they are made but of the *offals* and *excrements* of dead beaſts. Therefore, whether thou reſpect the *ſtuffe*, or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them, that thou haſt great cauſe to be *humbled* at the ſight and wearing of them: ſeeing the *richeſt apparell* are but *fine* covers of the *foulеſt* ſhame. Meditate rather; that

as

as thine apparel ſerves to *cover* thy ſhame, and to *fence* thy body from cold: ſo thou ſhouldeſt be as carefull to cover thy *ſoule* with that *wedding garment*, which is the *righteouſneſſe* of Chriſt, and (becauſe apprehended by our faith) called the *righteouſnes of the ſaints:* Leſt whileſt we are richly apparelled in the ſight of men, we be not found to walke *naked*, (ſo that all our *filthineſſe* be ſeene) in the ſight of *God*. But that with *his righteouſneſſe* (as with a *Robe*) we may cover our ſelves from perpetuall *ſhame:* and ſhield our ſouls from that fiery cold that wil procure infernal *weeping & gnaſhing of teeth*. And withall conſider how bleſſed a people were our *Nation*, if every *ſilken ſuit* did cover a ſanctified ſoule. And yet a man would thinke; that on whom *God* beſtowed moſt of theſe *outward bleſſings*, of them hee ſhould receive greateſt *inward thankes*. But if it prove otherwiſe; their reckoning wil prove the heavier in the day of their *accounts*.

Matth. 22. 11. Rom 13. 14. 1 Cor. 1. 30. Phil. 3. 9. Apoc. 19. 1[illegible]. Eph. 4. 24. Apoc. 16. 15.

Matth. 22. 13.

Luke 12. 48.

9 Con-

6 Conſider how Gods mercy is renewed unto thee *every morning*, in giving thee as (it were) a new life: and in cauſing the *Sun*, after his unceſſant race, to riſe againe to give thee *light*. Let not then his *glorious* light burne in *vaine*: but *prevent* rather (as oft as thou canſt) the *Sun riſing*, to give God *thanks*: and kneeling down at thy bed ſide ſalute him at the *day ſpring* with ſome devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confeſſion of thy *ſinnes*, the pardon of all thy faults, a thankeſgiving for all his *beneſits*, and a craving of his gracious *protection* to his *Church*, thy *ſelfe*, and all that do belong unto thee.

Lam. 3. 23.

Pſal. 19. 5

Wiſ. 15. 20.

Briefe directions how to read the holy Scriptures, once every yeere over, with eaſe, profit, and reverence.

BVT for as much, that as *faith is* the *ſoule*; ſo *reading* and *meditating* of the *Word* of *God*, are the

Parents

Parents of *Prayer:* Therefore before thou prayeſt in the *Morning*, firſt, reade a chapter in the *Word* of *God*: then meditate a while with thy ſelfe how many *excellent things* thou canſt remember out of it.

As firſt; what good counſels or exhortations to *good workes*, and to holy life.

Secondly, what threatnings of *judgements* againſt ſuch and ſuch a *ſinne*: and what fearefull *examples* of Gods puniſhment or vengeance upon ſuch and ſuch ſinners.

Thirdly, what bleſſings God promiſeth to *Patience*, *Chaſtity*, *Mercy*, *Almes deeds*, *Zeale* in his ſervice, *Charity*, *Faith* and *truſt* in God, and ſuch like Chriſtian vertues.

Fourthly, what gracious *Deliverance* God hath wrought: and what ſpeciall *bleſſings* he hath beſtowed upon them, who were his true and zealous ſervants.

Fifthly, apply theſe things to thine owne heart, and read not theſe *Chapters*, as matters *Hiſtoriall*

ricall diſcourſe: but as if they were ſo many *Letters* or *Epiſtles* ſent downe from God out of Heaven unto thee: for *whatſoever is written, is written for our learning*, Rom. 15.4.

Sixthly, reade them therefore with that reverence, as if *God* himſelfe *ſtood* by, and *ſpake* theſe words unto thee, to excite thee to thoſe *vertues*, to diſſwade thee frō thoſe *vices*: aſſuring thy ſelfe, that if *ſuch ſins* (as thou readeſt there) be found *in thee* without repentance, *the like plagues* will fall upon thee: but if thou doeſt practiſe the *like piety* and *vertuous deeds*, the *like bleſſings* ſhall come unto thee and thine.

In a word; apply all that thou readeſt in holy Scripture, to one of theſe two heads chiefly; either to confirme thy *faith*, or to encreaſe thy *repentance*: for as *Suſtine & Abſtine*, *beare and forbeare* was the Epitome of a good Philoſophers life, ſo *Crede & Reſipiſce, beleeve and repent*, is the whole ſumme of a true Chriſtians profeſſion. One Chapter thus

Epicteti dict.

thus read with *vnderſtanding*, and meditated with *application*, will better feed and comfort thy ſoule, than *fiue* read and runne ouer without marking their *ſcope* or *ſenſe*, or making and vſe thereof to thine owne ſelfe. If in this manner thou ſhalt reade three Chapters euery day: *one* in the *morning*, *another* at *noone*, and the *third at night*, (reading ſo many *Pſalmes* in ſtead of a Chapter, as our *Church Liturgy* appoints for Morning or Euening Prayers) thou ſhalt reade ouer all the *Canonicall* [a] Scripture in a *yeere*; except ſixe Chapters, which thou maiſt adde to the *taske* of the laſt day of the yeere. The reading of the Bible in *order*, will helpe thee the better to vnderſtand both the *Hiſtory* and *ſcope* of the holy *Scripture*. And as for the [b] *Apocrypha*, being

a In the Canonicall Bookes of the Old Teſtament there are 931 Chapters: but diſtributing the 150. Pſalmes into 90. parts, thou ſhalt finde but 841. which being added to 260 (the number of the Chapters in the New Teſtamẽt will amount to 1101. dividing which by three into 365. (the number of the dayes of the yeere) there will remaine but ſixe, which thou mayeſt diſpoſe of as is preſcribed.

b *Hos viginti duos libros lege: cum Apocryphis vero nihil habeas negotij: has tantum ſtudioſè meditare Scripturas, quas in Eccleſia confidenter legimus. Multo prudentiores & Religioſiores fuerunt Apoſtoli & primi Epiſcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum ſis filius Eccleſiæ, non tranſgrediaris illius terminos. Ac veteris Teſtamenti (vt dictum eſt) viginti duos meditare libros, Cyrillus, Hieroſolymitan. Catechiſ. 4.*

but

but penned by *mans ſpirit*; thou maieſt reade them at thy pleaſure: but *beleeve* them, ſo farre as they agree with the *Canonicall* Scripture, which is endited by the *holy Ghoſt*.

But it may be thou wilt ſay, that thy *buſineſſe* will not admit thee ſo much time, as to *read every Morning a Chapter, &c.* O *man*, remember that thy *life* is but *ſhort*, and that *all this buſineſſe* is but for the uſe of this *ſhort life: but ſalvation or damnation is everlaſting!* Riſe up therefore every morning by ſo *much time* the earlier: defraud thy *foggy fleſh* of ſo much *ſleepe*, but rob not thy *ſoule* of her *food*, nor God of his ſervice: And ſerve the *Almighty* duly whileſt thou haſt *time* and *health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God of holines*, wherof hee warneth us by repeating ſo often, [d] *Be ye Holy, for I am Holy*. And when he *devoured* with a ſudden fire, *Nadab* and *Abihu*, for offering unto him *Incenſe* with *ſtrange fire*, (like thoſe *now a-dayes*, who offer

[e] Ex. 26. 36
[d] Lev. 21. 44 & 19. 2. & 20. 7. 1 Pet. 2. 5.
[e] Lev. 10. 2

offer Prayers from hearts fraught with the fire of *lust* and *malice*:) the *Lord* would give no other reason of His *Iudgements* but this, *I will be sanctified in them that come neare me.* As if he should have said, If I cannot bee sanctified *by them* who are my servants, in serving me with that *holines* that they should, I will be sanctified *on them*, by confounding them with my just judgements, which their *lewdnesse* doth deserve. God therefore cannot abide any wilful uncleannes, or filthinesse in them, who serve him: in so much that he commanded the *Israelites*, that when they were in *Campe* against their enemies, they should dig a *hole* with a *paddle*, and cover their *excrements*: his reason is, *For the Lord thy God walketh in the middest of thy campe, to deliver thee, and to give thee thine enemies before thee: therefore thy Campe shall be holy, that he see no filthy thing in thee, and turne away from thee.* Verse 3. Dan. 23. 13 14

It he wil have men to be so holy

in

in time of *war* in the *Field:* how much more holines expecteth he at our hands, in time of *peace*, in our houſes? therefore ſaith *Zophar* in *Iob:* *If thou prepare thine heart, and ſtretch out thine hand towards God to pray: if iniquity bee in thy hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacles.* For, as *Eſay* ſaith; *If there bee any uncleanneſſe in our hands,* (that is, *any ſinne whereof we have not repented*) *though wee ſtretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not heare our prayers.* Therefore *before* thou prayeſt, let God ſee that thy heart is *ſorrowfull* for thy *ſinne:* and that thy mind is *reſolved* (thorow the aſſiſtance of his *grace*) to amend thy faults. And then having *waſhed* thy ſelf, & *adorned* thy body with *apparell* which beſeemeth thy *calling*, and the *Image* of God, which thou beareſt; *ſhut* thy chamber doore, and kneele downe at thy bed-ſide, or ſome other convenient place; and in reverent manner

Iob 11.13, 14.

Iſa.1.15.

ner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the preſence of God, who ſeeth the *inward intention of thy ſoule*, offer up unto God from the Altar of a contrite heart, thy praier, as a morning ſacrifice, through the mediation of Chriſt, in theſe, or the like words.

A Prayer for the Morning.

O Moſt mighty and glorious God, full of incomprehenſible Power, and Majeſty, whoſe glory the very *Heaven* of *Heavens* is not able to containe: looke downe from Heaven, upon mee thine unworthy ſervant, who here proſtrate my ſelfe at the *footſtoole* of thy *Throne of grace*. But looke upon me, O Father, through the *merits and mediation of Ieſus Chriſt, thy beloved Sonne, in whom only thou art well pleaſed*. For of my ſelfe, I am not worthy to ſtand in thy preſẽce or to ſpeak with mine *uncleane lips* to ſo holy a God as thou art. For thou

1 King. 8. 27.

Pſa. 132. 7. Heb. 4 16. Dan 9. 18. Mat. 3. 17.

Iſay 6. 5.

Psal. 51. 5. thou knowest that in *sin I was conceived* and born, and that I have lived ever since in iniquitie: so that I have broken all thy holy *Commandements*, by sinfull *motions*, unclean *thoughts*, evill *words*, and vvicked *workes*: *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* manie of those vices, which thou (under the penaltie of thy displeasure) hast forbidden.

Gen. 6. 5. Mat. 15. 19 Mat. 12. 34 Psal. 140. 1, 2. Dan. 9. 10. Dan. 9. 11. Levit. 26. 14. &c.

[Here thou mayest confesse unto God thy secret sinnes, which doe most burthen thy conscience: with the circumstances of the time, place person, and manner, how it was committed, saying, *But more especially, O Lord, I doe here with griefe of heart unto thee, &c.*]

Dan. 27. 26 Dan. 9. 11. Gal. 3. 10. Eph. 5. 3. And for these my sins, O Lord, I stand here guilty of the *curse*, with all the miseries of this life, & everlasting *torments in hell fire*, when this wretched life is ended, if thou shouldst deale with me, according to my deserts. Yea Lord I confesse, that it is *thy mercy which endureth*

Lam. 3. 22.

for

for ever, and thy compaſſion which never failes: that is the cauſe that I have not bin long agoe *conſumed.* *But with thee, O Lord, there is mercie and plenteous redemption.* In the *multitude* therefore *of thy mercy and confidence in Christs merits,* I intreat thy divine Majeſty, that thou wouldeſt *not enter into judgment with thy ſervant, neither be extreme to marke what I have hitherto done amiſſe:* for if thou doeſt, then *no fleſh can be juſtified in thy ſight;* nor any living ſtand in thy preſence. But be thou mercifull unto mee, and *waſh away all the uncleanneſſe of my ſin;* vvith the merits of that precious *bloud,* vvhich *Ieſus Chriſt* hath ſhed for me. And ſeeing that he hath borne the *burthen* of that *curſe,* which *was* due to my tranſgreſſions: O Lord, deliver me from my *ſins,* and from all thoſe *Iudgements* which hang over my head, as due unto mee for them: and ſeparate them *as far from thy preſence, as the Eaſt is from the Weſt:* burie them in the *buriall of Chriſt,* that they may never have power

Pſal. 130. 4
Pſal. 5. 7.
Pſal. 143. 5.
Pſal. 14
Eze. 36. 25
1 Ioh. 1. 9.
Gal. 3. 13.
Pſa. 103. 12

Col. 2. 12. 13. Eph. 2. 5, 6 power to riſe up againſt mee, to ſhame me in this *life*, or to *condemne* me in the world which is to come. And I beſeech thee, O Lord, not onely to waſh away my ſins with the *bloud* of thine immaculate *Lambe*, but alſo to purge my *heart*, by thy holy *Spirit*, from the droſſe of my naturall corruption: that I may feele thy *Spirit*, more and more *killing* my *ſin*, in the *power* & *practice* thereof: ſo that I may with more freedome of *minde*, and liberty of *will*, ſerve thee the *everliving God in righteouſneſſe and holineſſe* this day. And give me grace, that by the direction and aſſiſtance of the ſame thy holy *Spirit*, I may perſevere, to be thy *faithfull* and *unfained* ſervant unto my lives end: that whē this *mortal* life is ended, I may be made a partaker of *immortality*, and everlaſting *happines* in thy heavenly kingdom. In the mean time, O Lord, whilſt it is thy bleſſed wil and pleaſure, that I may continue to ſpend, and end that *ſmall number* and remnant of dayes, which thou haſt

John 1. 29. Pſa. 51. 7. 10. Gal. 4. 24. 25. Lu. 1. 74, 75. Mat. 24. 13.

haſt appointed for me to live in this *vale* of miſery: *Teach me ſo to number my dayes, that I may apply my heart unto wiſedome:* and as thou doeſt adde dayes unto my life; ſo, good Lord, I beſeech thee, adde *repentance & amendment* to my daies; that as I grow in *yeares*, ſo I may encreaſe in *grace*, and favour with thee, & all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be *wanting* in mee, and *neceſſary* for me, with an increaſe of al thoſe good gifts, wherewith thou haſt already endowed me: that ſo I may be the better *inabled* to lead ſuch a *godly life, and honeſt converſation:* as that thy Name may thereby be glorified, *others* may take good example by me, and my *ſoule* may more cheerefully feed on the *peace* of a good *conſcience*, and be more repleniſhed with the *joy* of the *Holy Ghoſt*. And here, O Lord, according to my bounden duty, I give thee moſt humble and hearty *thankes*, for all thoſe bleſſings which

Pſ. 90. 11.

Rom. 14. 17.

which of thy goodneſſe thou haſt beſtowed upon me. And namely, for that thou haſt of thy free love, according to thine eternall *purpoſe elected mee before the foundation of the world* was laid, unto *ſalvation* in *Ieſus Chriſt*: for that thou haſt created me after thine *owne Image*, and haſt begun to reſtore that in mee wch was loſt in our firſt parents: for that thou haſt effectually called me by the working of thy ſpirit, in the *preaching* of the Goſpell, and the receiving of the *Sacraments*, to the knowledge of thy ſaving grace and obedience of thy bleſſed will: for that thou haſt bought and *redeemed* me with the bloud of thine *onely begotten Sonne*, from the torments of *Hell*, and thrall of Satan: for that thou haſt by *faith* in *Chriſt*, *freely juſtified* me, who am *by nature the child of wrath*: for that thou haſt in good meaſure *ſanctified* me by thy holy Spirit, & given me ſo large a time to repent, together with the meanes of repentance. I thanke thee likewiſe, good Lord, for

Epeſ. 1. 4. Mat. 23. 34

Gen. 9. 6. Eph. 4. 24. Col. 3. 10.

Rom 8. 28 Mat. 22. 3. Rom. 9. 16. Rom. 16. 25, 26. 1 Pet. 2. 18 19. Apoc. 5. 9.

Rom. 3. 28 Gal. 2. 16. Ephe. 1. 3. 1 Cor. 6. 11 1 Pet. 1. 2. 2 Pe. 3. 9.

for my *life, health, wealth, food, raiment, peace, prosperity* and *plenty*: & for that thou hast preserved me *this night*, from all perils and dangers of *body* and *soule*, and hast brought me safe to the beginning of this *day*. And as thou hast now wakened my *body* from *sleepe*: so I beseech thee waken my *soule from sinne*, and carnall security: and as thou hast caused the light of the *day to shine* in my bodily *eyes*: so, good Lord, cause the light of thy *Word*, and holy Spirit, to *illuminate my heart*: and give me grace as one of thy *children of light*, to walke in all holy obedience before thy face this day: and that I may *endeavour to keepe faith and a cleare conscience towards thee, and towards all men*, in all my thoughts, words, and dealings. And so good Lord, blesse all my *studies* and *actions*, which I shal take in hand this day; as that they may tend to *thy glory*, the *good* of others, and the *comfort* of mine owne soule and conscience in that day, when I shall make my finall

Eph 5. 13.

Luk. 16. 8. Phil. 2. 15. Act 24. 16.

accounts unto thee for them. Oh my God, keepe thy ſervant, that I doe no *evill* unto any man this day: and let it be thy bleſſed will, not to ſuffer the *Devill*, nor his wicked *angels*, nor any of his evill *members* or my malicious *enemies* to have any power to doe me any hurt or violence. But let the eye of thy holy providence watch over me *for good and not for evill*: and command thy *holy Angels to pitch their Tents round about me*, for my defence and ſafety in my going out, and comming in, as thou haſt *promiſed* they ſhould doe about them that feare thy name. For, *into thy hands, O Father, I doe here commend my ſoule* and *body*, my *actions*, and all that ever I have to be guided, defended, and protected by thee: being aſſured, that whatſoever thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harme. And if I at any time this day, ſhall through *frailty forget thee*: yet Lord, I beſeech thee, do thou *in mercy remember me*. And I pray not unto thee, *O Father.*

Zac. 3. 2.

Pſ. 34. 7.

Pſ. 91. 11
Pſ. 31. 5.
Luk. 23. 46.

Neh. 13. 31.

Father, for my ſelfe alone, but I beſeech thee alſo be mercifull unto thy whole *Church*, and choſen people, whereſoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devill*, the *World*, and *Antichriſt*. Give thy *Goſpell* a free and a joyfull paſſage through the world, for the *converſion* of thoſe, who belong to thine *Election* and *Kingdome*.

Pſal. 51. 18, 19. Iſa. 39. 8. Pſal. 72. 115. 1 Tim. 2. 2. Heſt. 6. 10. 1 Tim. 2. 3.

Bleſſe the *Churches* and *Kingdomes* (wherein we live) with the continuance of *Peace*, *Iuſtice*, and *true Religion*. Defend the *Kings Majeſtie*, from all his enemies, and grant him a long life, in *health*, and all happineſſe, to *raigne* over us. Bleſſe our gracious Queene *Mary* *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth*, and her Princely iſſue. Encreaſe in them all *heroicall gifts*, & *ſpirituall graces*, which may make them fit for thoſe places, for which thou haſt ordained them. Direct all the *Nobility*, *Biſhops*, *Miniſters*, & *Magiſtrates* of this Church

and Common-wealth, to governe the *Commons in true Religion, justice, obedience, and tranquillity*. Be mercifull unto all the *Brethren* which feare me, and call upon thy *name*. And comfort as many among them as are *sicke*, and comfortlesse in *body*, or *minde*: especially bee favourable to all such as *suffer* any trouble or persecution for the *testimony* of thy truth, and holy *Gospell*: and give them a gracious *deliverance* out of all their troubles, which way it shall seeme best to thy wisedome: for the glory of thy *name*, the further enlarging of the *truth*, and the more ample encrease of their owne comfort & consolation. Hasten thy comming; O blessed *Saviour*, and end these sinfull dayes. And give me grace, that like a wise Virgin, I may be prepared with *Oyle* in my *Lampe*, to meete thee the sweete *Bridegroome* of my Soule at thy comming, whether it be by the day of *death*, or of *judgement*: and then, Lord Iesus, come when thou wilt, *even Lord Iesus come*

Iun. 5. 15. Heb 1.33 1 Co. 10 13. 2 Tim. 2. 9. 2 Cor 1. 5 &c.

Mat. 25. 12 &c.

Apoc. 22 10

come quickly. These and all other graces which thou knowest needfull and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that forme of Prayer, which Christ himselfe hath taught me to say unto thee;

Our Father which art in Heaven, Hallowed be thy Name, &c.

Meditations, to stirre us up to Morning Prayer.

IF when thou art about to pray, *Satan* shal suggest that thy prayers are too long, and that therefore it were better either to *omit* praiers or else to cut them shorter: meditate, that Prayer is thy *spirituall sacrifice, wherewith God is well pleased*: and therefore it is so displeasing to the *devill*, and so irksome to thy *flesh*. Bend therefore thy *affection* (will they, nill they) to so holy an exercise: assuring thy self, that it doth by so much the more please God, by how much the more

Heb. 13. 15, 16.

it is unpleasing to thy *flesh*.

2. Forget not how the *Holy Ghost* puts it down as a speciall *note* of reprobates: *they call not upon the Lord: they call not upon God.* And when *Eliphaz* supposed that *Iob* had cast *off the feare of God* and that *God had cast Iob out of his favour*; he charged him that hee restrained *prayer before God*: making that a sure *note* of the *one*, and a sufficient *cause* of the *other*. On the other side, that God hath promised, that *whosoever shall call on his name shall be saved*. It is certaine that he who maketh no conscience of the duty of *Prayer*, hath no grace of the holy Spirit in him. For the spirit of grace and of prayer are one: and therefore grace and prayer goe together. But hee that can from a penitent heart (morning and evening) pray unto God: it is sure, that he hath his measure of grace in this world: and he shall have his portion of glory in the life which is to come.

Psa. 14.4
Psa. 53.4
Iob 15.4.
Ro. 10.13
Zach. 12. 10.

3 Remember, that as loathing of meate, and painfulnesse of speaking

king, are two Symptomes of a ſicke body: ſo irkeſomeneſſe of praying when thou talkeſt with God, and careleſneſſe in hearing, when God, by his Word, ſpeakes unto thee, are two ſure ſignes of a ſicke ſoule.

4 Call to minde the zealous devotion of the Chriſtians in the *Primitive Church*: who ſpent many whole nights and vigils in *watching* and *praying* for the forgiveneſſe of their ſinnes: and that they might be found ready at the comming of Chriſt. And how that *David* was not content to *pray at Morning, at Evening, and at Noone*: but hee would alſo *riſe up at Midnight to pray unto God*. And if Chriſt did chide his Diſciples, becauſe they would not watch with him one houre in praying, what chiding doſt thou deſerve, who thinkeſt it too long to continue in prayer but one quarter of an houre? If thou haſt ſpent divers hours in ſeeing a vaine Maske or a Play; yea whole dayes and nights in carding and dicing, to pleaſe thy *fleſh*; be aſhamed to think

Pſal 55. 16. 17. Pſ. 119. 6. Mat. 26. 40.

a Prayer of a *quarter* of an houre long, to bee *too long* an exercise for the service of God.

5 Consider, that if the *Papists* in their *blind superstition*, doe in an *unknowne* and therefore a *unedifying* Tongue (fit only for the children of b *mysticall Babylon*) *mutter* over upon their c *Beades*, every morning and evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous prayers: how shall they in their *superstitious* devotion rise up in *judgement* against thee, professing thy selfe to bee a true worshipper of *Christ*? if that thou thinkest these Prayers to be *too* long a taske, being shorter for *quantity* than theirs, but farre more profitable for *quality*, tending onely to *Gods* glory, and thy good; and so compiled of Scripture *phrase*, as that thou mayst speake to God, as well in his owne *holy words*, as in thine owne *native language*. Be ashamed, that *Papists* in their *superstitious* worshippiug of *creatures*, should shew themselves more devout

a 1 Cor. 14, 15. & 10. 26, 27.
b Gen. 11. 9. Apoc. 17. 5.
c A superstition. *Qui filo insertis numerant sua murmura baccis.* Mant. Alphons. lib. 4.

vout than *thou*, in the *sincere* worshipping of the *true* and *only God*. And indeed, a prayer in private devotion, should be *one* [c] *continued speech*, rather than *many broken fragments*.

6 Lastly, when such thoughts come into thy *head*, either to keepe thee from *prayer*, or *to distract* thee in *praying*: remember that those are the *Fowles* which the *evill one* sends to devoure the good *seed*, and the *carcasses* of thy spirituall Sacrifices: but endeavour, with *Abraham, to drive them away*. Yet notwithstang, if thou perceivest at sometimes, that thy spirits are *dull*, and thy minde not *apt* for *Prayer*, and holy devotion: strive not *too much* for that time; but *humbling* thy selfe at the *sense* of thine infirmity and dulnesse, knowing that God accepteth the *willing minde* (though it be oppressed with *the heavinesse of the flesh*), endeavour the *next* time, to *recompense* this dulnesse, by *redubling* thy zeale, and for the time *present*, command thy

[d] Iob. 17. 3.

[c] *Vox continuata, non concisa & ruptaut battologia vitetur.* Perkins de orat. ration concio.

Mat. 13. 4. 19 Gen 25. 11.

Mat. 26. 41. 1 Cor. 8. 12.

ſoule to God in this, or the like ſhort *Prayer.*

Another ſhorter Morning Prayer.

O Moſt gracious *GOD*, and mercifull *Father*, I thine unworthy Servant, doe here acknowledge, that as I have beene *borne in ſinne*, ſo I have *lived in iniquity*, and broken *every one* of thy Commandements, in thought, word, and deed; following the *deſires* of mine owne *will*, and *luſts* of my *fleſh*, nor caring to be governed by thy holy *Word* and *Spirit*: and therefore I have *juſtly* deſerved all *ſhame* and *miſery* in this life, and everlaſting *condemnation* in *Hell fire*, if thou ſhouldeſt but deale with me according to thy *Juſtice*, and my *deſert*. Wherefore, O heavenly *Father*, I beſeech thee (for thy Son *Jeſus Chriſt* his ſake, and for the merits of that bitter *death* and *bloody* Paſſion, which I beleeve that *he* hath ſuffered for *me*) that thou wouldeſt pardon and for-

forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *Father*, and that I am thy *childe*, and that thou lovest mee with an unchangeable love; and let the same thy good *spirit* lead me in thy *truth*, & *crucifie* in me more and more, all worldly and carnall *lusts*, that my *sins* may more and more *die in me*; and that I may serve thee in *unfained* righteousnesse and holinesse *this* day, and *all* the dayes of my life: that when this mortall life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdome: and here *O Lord*, from the bottome of my heart, I thanke thee for all thy blessings which thou hast bestow'd upon my soule and body: for *electing* me in thy *love*, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, & *preserving* me from my *youth* up, untill this *present* day and houre, by thy most gracious *providence*. I

I thank thee more especially, for that thou hast defended mee *this Night*, from all perils and dangers, and hast brought me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all *evill* that may hurt *me*, and from falling to any grosse *sinne* that should offend thee. Set thy *feare* before mine *eyes*, and let thy spirit so rule my heart, that all that I shall *thinke*, *doe*, or *speake*, this day, may tend to thy *glory* the *good* of others, and the *peace* of mine owne conscience. And to this end, I commend *my selfe*, and *al* my wayes and actions, together with all that doe belong unto me, unto thy gracious *direction* & *protection*; praying thee to keep both them and me from *all evill*: and to give al lessing to al our honest *labours* and *endeavours*. Defend thy whole Church from the tyranny of the world, and of Antichrist: Preserve our gracious *King* from all conspiracies and treasons: grant him a long and prosperous Raigne over us. Blesse our gracious

Queene

Queene *Mary*, Prince *Charles*, the *Lady Mary*, the *Lady Elizabeth* and her Princely issue: endue them with thy grace, and defend them from all evill. Blesse al our *Ministers* and *Magistrates*, with those graces and gifts, which thou knowest *necessary* for their places. Be favourable to all that feare thee, and *tremble* at thy Iudgements: comfort all those that are *sicke* and *comfortlesse*. Lord keepe me in a continuall readinesse by *faith* and *repentance*, for my last end: that whether I live or dye, I may be found thine owne, to thine eternall *glory*, and mine everlasting *salvation*; through *Iesus Christ* my *only* saviour. In whose blessed name I beg these *mercies* at thy hands, & give unto thee thy *praise* and *Glory*, in that prayer, which he hath *sanctified* with his *own* lips, saying, *Our Father which art in heaven, &c.*

Further meditations, to stir us up to Prayer in the Morning.

THink not any *businesse* or *haste* (though never so great) a sufficient

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cient *excuse* to omit *prayer* in the Morning, but meditate:

1. That the *greater* thy businesse is; by so much the more need thou hast to pray for *Gods good speed* and *blessing* thereon: seeing it is certaine, that *nothing can prosper without his blessing*.

2. That many a man, when hee thought himselfe *surest*, hath beene *soonest* crossed, so mayest thou.

Quē dies vidit ve niens superbum. Hunc dies vidit fugien facentem. Senec.

3 That many a man hath gone *out* of his doore, and never come *in* againe. Many a man who rose well and lively in the morning, hath beene seene a dead man ere night. So may it befall thee: and if thou be so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill *ayres*; how much more carefull shouldest thou be to pray, to preserve thy soule from evill temptations?

Nescis quid ve sper serus vehat. Varro.

4 That the time spent in prayer never hindreth but furthereth and prospereth a mans journey and businesse.

5 That in going abroad into the

the *world* thou goeſt into a *Forreſt* full of unknowne dangers: where thou ſhalt meete many *bryars* to teare thy *good name*: many *ſnares* to trap thy *life*, and many *Hunters* to devoure thy *ſoule*. It is a field of pleaſant *graſſe*, but full of poiſonous *ſerpents*. Adventure not therefore to goe naked amongſt theſe bryars, til thou haſt praied Chriſt to cloath thee with his righteouſneſſe: nor to paſſe thorow theſe ſnares and ambuſhments, till thou haſt prayed for Gods *providence* to be thy *guide*: nor to walke *barefoote* through this *ſnakie* field; till, having thy *feete ſhod with the preparation of the Goſpell of peace*, thou haſt prayed to have *ſtill* the *braſen Serpent*, in the *eyes* of thy *faith*: that ſo if thou commeſt not home *holier*, thou maiſt be ſure not to returne *worſer*, than when thou wenteſt out of doore.

Therefore though thy haſte be never ſo much, or thy buſines never ſo great; yet go not *about* it, nor out of thy doores, till thou haſt at leaſt uſed this or that ſhort Prayer.

A

A briefe Prayer for the Morning.

O Mercifull Father, for *Iesus Christ* his sake, I beseech thee forgive me all my *knowne* and *secret* sins, which in thought, word, or deed, I have committed against thy Divine Majestie, and deliver me from all those *judgements*, which are due unto me for them; and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more *godly* and *religious* life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with *moderate* sleepe and rest. I beseech thee likewise, defend me this day from all *perils* and dangers of body and soule. And to this end I commend my selfe, and *all* my *actions*, unto thy blessed protection and government: beseeching thee, that whether I live or dye, I may live and dye to thy glory, and the salvation of my poore soule which thou hast bought with thy precious blood,

blood. Bleſſe me therefore, O Lord, in my *going* out, and *comming* in: and grant that whatſoever I ſhall *thinke, ſpeake*, or *take in hand* this day, may tend to the *glory* of thy name the good of others, and the *comfort* of mine owne conſcience, when I ſhall come to make before thee my laſt accounts. Grant this, O heavenly Father, for Ieſus Chriſt thy Sonnes ſake: In whoſe bleſſed Name I give thee thy *glory*, and beg at thy hands all other *graces*; which thou ſeeſt to be needful for me this day and ever, in that prayer which *Chriſt* himſelfe hath taught me, ſaying: *Our Father which art in heaven, &c.*

Meditations, directing a Chriſtian, how he may walke, all the day with God, like Enoch.

HAving thus begun, keepe *all the day after*, as diligent a *watch* as thou canſt, over all thy *thoughts, words*, and *actions*, which thou maiſt eaſily do, by craving the aſſiſtance of *Gods Holy ſpirit*, and obſerving theſe few rules. Rom. 16. 18 Phil. 2. 3 Prov. 27. 2.

Firſt,

First, for thy thoughts.

1 BE carefull to suppresse every sinne in the *first motion*. Dash b *Babylons* children, (whilest they are *young*) against the stones. Tread (betimes) the c *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a home-dweller. Take heede of falling oft into the same sinne, lest the *custome of sinning*, * *take away the conscience of sinne*, and then shalt thou waxe so *impudently Wicked*, that thou wilt neither *feare God*, nor *reverence man*.

a Eph. 4. 23. Matt. 5. 18, 19.
b Ps. 137. 9. Esa 59. 5.
c 1 Sam. 12. 4.
* Qui cū scientiæ suam abjiciun., nec homines reverentur, nec Deum.

2 Suffer not thy *minde* to feed it selfe upon any imagination, which is either *unpossible* for thee to doe, or *unprofitable*, if it be done: but rather thinke of the worlds *vanity* to contemne it; of *death*, to expect it; of *judgement*, to avoyd it; of *hell* to escape it; and of *Heaven*, to desire it.

Pro. 6. 14
Zach. 8. 17.

3. Desire not to *fulfill* thy minde in *all* things: but learne to deny thy selfe *those* desires (though never so pleasing

pleasing to thy nature) which being attained, will draw either *scandall* on thy *Religion*, or *hatred* on thy *person*. Consider in every thing the *end*, before thou attempt the *Action*.

4 Labour dayly more and more to see thine owne *misery*, through *unbeleefe*, *selfe-love*, and *wilfull breaches of God Law*: and the *necessity* of Gods *mercy* through the merits of *Christs passion* to be such: that if thou wert demanded, *What is the vilest creature upon the earth?* thy conscience may answere, *mine owne selfe, by reason of my great sins:* and that if on the otherside thou wert asked, *What thou esteemest to be the most precious thing in the world?* thy heart might answer *One drop of Christs blood to wash away my sins*. And as thou tendereſt the salvation of thy soule live not in any *wilfull filthinesse*. For true *faith*, and the *purpose of sinning*, can never stand together.

5 Approve thy selfe to be a *true* servant of Christ, not onely in thy *generall*

generall calling, as in the frequent use of the *Word* and *Sacraments*: but also in thy *particular*, in making conscience to eschew every *known sinne*, and to obey God in *every one* of his Commandements: like *Iosias*, who *turned to God with all his heart according to all the Law of Moses*: and *Zachary* and *Elizabeth* who *walked in all the Commandements of God without reproofe*. But if at any time, through frailty, thou slippest into any sin, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy *hatred of sin* encreased, and thy *purpose of amendment* confirmed.

1 King 13.25. Luk. 1.6.

6. Beware of affecting *popularity* by adulation: the *end* never proves good. And though attained by *due desert*; yet manage it wisely lest it prove more dangerous than *contempt*. For States desire but to *keepe* downe, whom they *contemne* for their unworthinesse: but to *cut off* whom they *envy* for their *greatnesse*: He therefore is truly prudent who

who (conſidering the premiſes) neither *affecteth* nor *neglecteth* popularity. But in any wiſe take heed of harbouring a * *diſcontented mind* for it may worke thee more *woe*, than thou art *aware* of. It is a *ſpeciall mercy*, in the multitude of ſo *many bleſſings*, as thou doeſt enjoy, to have *ſome croſſes*, God gives thee *many bleſſings*; leſt through want (being his child) thou ſhouldeſt *deſpaire*: And he ſends thee *ſome croſſes*, leſt by too *much* proſperity (playing the foole) thou ſhouldeſt preſume. Many who have mounted to great *dignities*, would have contented themſelves with * *meaner*: had they knowne their a *great dangers*: affect therefore *competency*, rather then *eminency*. And in all *thy will*, have ever an eye to GODS *will*, leaſt thy *ſelfe-action* turne to thine *owne deſtruction*. Happie the man, who in this ſhort life is leaſt knowne of the world, ſo that hee doth truly know *God*, and himſelfe! Whatſoever *croſſe* therefore thou haſt to *diſcontent* thee: remember, that

* *Socrates in forum egreſſus, quam multis ego (inquit) non egeo! Non eſt ergo pauper, qui caret, ſed qui eget.*

* *Dimidium plus toto.* Heſiod.

a *Feriunt ſummos fulmina montes.* Hor. *Tangunt magnos triſtia fata deos.* Ovi. λάθε βιώσας *Qui notus nimis omnibus, ignotus moritur ſibi.* Sen.

that it is *leſſe* than thy *ſins* have *deſerved*. Count therefore *Chriſt* thy chiefeſt *joy*, and ſinne thy greateſt greefe: eſtimate no *want*, to the *want* of *Grace*; nor any *loſſe*, to the *loſſe* of *Gods favour*: and then the diſcontentments for *outward means* ſhall the leſſe perplex thine *inward* mind. And as oft as Satan ſhall offer any motion of diſcontentment to thy mind, remember Saint *Pauls* admonition, *We brought nothing into the world, and it is certaine, that we can carry nothing out. And having food and raiment, let us be therewith content; but they that will be rich fall into tentation, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction, and perdition.* Pray therefore with wiſe *Agur: O Lord give me neither poverty nor riches: feede me with foode convenient for me, leſt I be too full and deny thee, and ſay, Who is the Lord? or leaſt I be poore, and ſteale; and take the name of my God in vaine.*

1 Tim. 6. 7, 8, 9. *Inſaniæ damnandi ſunt, qui tam multa tam anxie cõgerunt, quum ſit tam paucis opus* Vives. Pro. 30. 8, 9. *Vivitur exiguo melius.* Claud.

7. Beſtow no more thought upon

on *worldly things* than thou *needes* muſt, for the diſcharge of thy *place*, and the maintenance of thy *eſtate*: but ſtill let thy care be greater for * *heavenly* than *earthly* things: and be more grieved for an [a] *diſhonour* done to God, than for an *injury* offered to thy ſelfe; but if any private injury be offered unto thee beare it as a Chriſtian, with *patience*. Never was an innocent man wronged but if *patiently* he bare his croſſe, he **overcame* in the end. But thy *good name* in the meane while is wounded: beare that alſo with *Patience*. For he that at the laſt day will give thy *body* a reſurrection, will as ſure, in his good time, grant a reſurrection to thy *good name*. If *impatiently* thou fretteſt and vexeſt at thy wrongs, the *hurt* wch thou doſt *thy ſelfe*, is more than that which thine *Enemie* can doe unto thee. Neither canſt thou more *rejoyce* him, than to heare that it throughly vexed thee. But if thou canſt ſhew *patience* on *earth*, *God* will ſhew himſelfe *juſt* from *heaven*. Pray for him, for, if thou

1 Tim 6. 8, 9. Gen. 18. 10.
* Col. 3. 12. Phil. 3. 20.
a Ioſ. 7. 9 Pſal. 139. 21, &c.

* *Nobile vincendi genus eſt patientia: vinci qui patitur: ſi vis vincere diſce pati. Optima injuriæ ultio eſt oblivio, ſicut enim ut animi levet, nec magis lædet, quam ſi facta non eſſet.*

thou be a *good man* thy ſelfe, thou canſt n ,t but *rejoyce*, if thou ſhouldeſt ſee thy worſt *enemy* to become a *good man* too. But if he ſtill *continueth* in *malice*, and *encreaſeth* in his *miſchiefe*, give thou thy ſelfe unto Prayer, committing thy *ſelfe*, and commending thy *cauſe* unto the *Righteous Iudge* of heaven and earth, ſaying with *Ieremy*, *O Lord of hoſts that judgeſt righteouſly, and tryeſt the reines and the heart: vengeance is thine, and unto thee have I opened my cauſe.* In the meane while *waite* (with *David*) *on the Lord: be of good courage, and he ſhall comfort thine heare.*

Ier. 11. 20.

Ne verbis quod ſis oſtentes, ſed rebus te oſtende ſive.

S. The more *others commend thee* for an excellent act, bee thou the more *humble* in thine *own thoughts*. Affect not the vaine prayſes of men: the bleſſed Virgin was troubled when ſhe was truly praiſed of an *Angell*. They ſhall be praiſed of *Angels* in *heaven*, who have eſchew'd the praiſes of men on *earth*: neither needſt thou praiſe thy *ſelf*: deale but uprightly, *others* will doe

b Pſal. 49. 18.

doe that for thee. Be not thou *curious* to know *other* mens *doings*, but rather be careful that no man know any *ill dealing* by *thee*.

6 Esteeme no sinne *little*, for the *curse* of God is due to the *least*; and the least would have damned thee, had not the Sonne of God *died* for thee. Bewaile therefore the *misery* of thine owne state: and as occasion is ministred, [c] *mourne* for the *iniquity* of the *time*, Pray to God to *amend it*, and be not thou one of them that make it *worse*.

10 Lastly, thinke often of the [d] *shortnesse* of thy *life*, and *certainty of death*: and wish rather a *good* life, than a *long*. For, as *one* day of *Adams life* is to be preferred before the *longest* age of a *Stag*, or *Raven*: so one day spent *religiously*, is to be higher valued, than a mans * *whole life* that is consumed in prophanenesse.

Cast over therefore once every day, the number of thy dayes, by *subtracting* those that are past (as being vanished like yester-nights dreame)

c Ezc.9.4: Psal.69.9, 10. Mat.3.5.

d *Heu fugiunt fræno non remorante dies.* Psal.90.9, 10, 15. *Non quàm diu, sed quàm bene*

* *Fuit, non vixit.* Sen. *Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio.* Vives. *Tota vita dies unus, ne mirum sit hominem non exsatiari iisdem toties redeuntibus.*

dreame, *contracting* them that are to come, (ſith the *one halfe* muſt be *ſlept* out, the *reſt* made uncomfortable, by the *troubles* of the *World*, thine owne *ſickneſſe*, and the *death* of friends:) counting * onely the *preſent day* thine; which ſpend, as if thou wert to ſpend no more.

* *Non poteſt præſentē diem rectè vivere ù, qui ſe non eam quaſi ultimam victurum eſſe cogitat.*

Secondly for thy words.

1 REmember, that thou muſt anſwer for every [a] *idle word*: that in [b] *multiloquie*, the wiſeſt man ſhall over-ſhoot himſelfe. Avoide therefore all *tedious and idle* talke, wherof ſeldome ariſeth *comfort*, many times *repentance*: eſpecially beware of raſh anſweres, when the tongue out-runnes the mind. The word was thine whileſt thou keptſt it in: it is * *anothers* as ſoone as it is out. O the ſhame, when a mans owne tongue ſhall be produced a witneſſe, to the confuſion of his owne face!

[a] Mat. 12. 36

[b] Pro. 17. 17 & 10. 19: *Dixiſſe ſæpè pœnituit, tacuiſſe verò nunquam.*

* *Neſcit vox miſſa reverti. Quàm periculoſum illud, lingua, quo vadis?*

Let then thy words be few, but *adviſed*: *forethinke* whether that which

which thou art to ſpeake, be *fit* to be ſpoken: affirme no more, than what thou knoweſt to be *true*; and be rather e *ſilent*, than ſpeake to an *ill*, or to *no* purpoſe.

2 Let thy heart and tongue ever goe together in honeſty and truth: hated diſſembling and lying in *another*, deteſt it in thy ſelfe, or God will deteſt thee for it: for *he hateth a lyer, and his father the devill alike.* And if once thou be diſcovered to make no *conſcience* of *lying*, no man will beleeve thee when thou ſpeakeſt a *truth*: but if thou loveſt truth, more credit will be given to thy *word*, than to a lyers *oath*. Great is the poſſeſſion which *Satan* hath in thoſe, who are ſo accuſtomed to lying, that they will lie though they get nothing by it *themſelves*, nor are not compelled unto it by others. Let not thine anger remaine, when thou ſeeſt the cauſe removed: and ever diſtinguiſh twixt him that offendeth of f infirmity (or againſt his will) and him who offendeth: g *maliciouſly*, and of ſet purpoſe

Neſcit pœnitenda loqui, qui proferenda primùs ſuo tradidit examini. Caſſiod. lib. 10. *Epiſt.* 4 c 1 im. 1. 19 *Conſultius eſt tacere, quàm inepte loqui.* d 1 Pet. 2. 1 Pſal. 3. 2. *Si mĕdacem te nĕrint, nemo tibi credet, etiamſi affirmes veriſſima,* Ariſt. *Odi tanquàm amaturus.*

f Pro. 6. 30 Act. 3. 17. 1 Tim. 1. 13.

g Pſa. 59. 3, 5. Pſ. 101. 7.

let the one have *pity*, the other *juſtice*.

3 Keepe thy *ſpeech* as cleane from all *obſcenity*, as thou wouldſt thy *meat* from *poyſon*: and let thy talk be [h] *gracious*, that he that hears thee, may grow better by thee: and be evermore earneſt, when thou [i] ſpeakeſt of *Religion*, than when thou talkeſt of *worldly matters*.

If thou *perceiveſt* that thou haſt *erred*, *perſevere* not in thine *errour*: reioyce to find the truth, and *magnifie* it. Study therfore three things eſpecially; to *underſtand well*, to *ſay well*, and to *doe well*.

And when thou meeteſt with *Gods children*, be ſure to make ſome holy advantage by them: learne of them, *all* the good that thou *canſt*; and communicate with them, *all* the good things that thou *knoweſt*. The more good thou teacheſt *others*, the more will God ſtill [k] miniſter unto *thee*. For, as the *gifts of men*, by much uſing, do *periſh* & *decreaſe*: ſo the *gifts of God* by much uſing, doe the more *grow* and *increaſe*.

h Ephſ. 4 29. Pſal. 1. 2. Pr. 31. 26.

Pii quàm alios reddere pios.

i Pſal. 139 21. Pſal. 69. 9

Si verum audis, ſilentio protinus reverere, illiq; tanquam divinæ rei aſſurgito.

k Mark. 4. 24, 25.

creaſe; like the [l] *widdowes* pitcher of oyle, which the more it powred to fill *other veſſels*, the more it was ſtill repleniſhed in it ſelfe.

l 2 Kin. 4. 2.

4. Beware that you beleeve not all that is *told* you, and that you tell not [m] all that you *heare*: for if you doe, you ſhall not long enioy true friends, nor ever want great *troubles*. Therefore in acculations, be firſt *aſſured* of the truth, then *cenſure*. And as thou tendereſt the reputation of an *honeſt* heart, never let *malice in hatred*, make thee to *reveale* that which *love* in *friendſhip*, bound thee a long time to *conceale*. But for feare of ſuch afterclaps, obſerve two things.

m Eccl. 37. Luk. 2. 19. *Arcanum tibi creditũ fidelius cuſtodi, quàm depoſitam pecuniam.*

Firſt, though thou haſt *many acquaintance*; yet make not any thy *familiar friend*, but he that *truly* [*] *feares God*: Such a one thou never needeſt to feare. For though you ſhould in *ſome particulars* fall out, yet Chriſtian *love*, the *maine ground* of your friendſhip will never fal away, and the *feare of God* wil never ſuffer him to doe thee any villiany.

[*] *Vera amicitia tantũmodo eſt inter bonos. Mali nec inter ſe amici ſunt, nec cum bonis.*

Civilem amicum sic habeas, ut putes posse inimicum fieri.
Quod tacere vis, prior ipse taceas.

Secondly, doe nothing in the ſight of a *civill friend*, for which thou canſt not be *ſafe*, unleſſe it be concealed: nor any thing, for which (if *juſt* cauſe be offered) thou needeſt feare him, if he proves thine *unjuſt* enemy. If thou haſt done any thing amiſſe, ask God forgiveneſſe, and perſwade thy ſelfe, rather than *thy friend*, to keep thine owne counſell. For be aſſured, that what friendſhip ſoever is grounded upon any other *cauſe* than true *Religion*; if ever that *cauſe faile*, the friendſhip falleth off: and the rather, becauſe that as God breeds among men, *Truth*, *Peace* and *Amity*, that we ſhould live to doe one another good: ſo the *Devill* daily ſoweth *falſehood*, *diſcord*, and *enmity*, to cauſe (if he can) the *deareſt friends* to devoure one another.

Bellum non eſt hominum ſed (quod, verbum ſonat) beſtiarum, & cum vitiis, non hominibus gerendum. Eph. 5. 4. Pſa. 15. 3.

5 Make not a jeſt of another mans infirmity: remember thine owne. Abhor the frothy wit of a filthy *nature*, whoſe *braines* having once conceived an odde *ſcoffe*, his minde travels (as a woman with child)

Irridere pium, nefas: impium, immane: hominem, inhumanum.

child) till he be delivered of it. Yea, hee had rather loſe his *beſt friend*, than his *worſt jeſt*. But if thou be diſpoſed to be merry, have a ſpeciall care to three things:

Nemo videtur ſibi tam vilis, ut irrideri mereatur.

Firſt, that thy mirth bee not againſt *Religion*.

Secondly, that it bee not againſt *Charity*.

Thirdly, that it bee not againſt *Chaſtity*; and then bee as *merry* as thou canſt, *only* in the Lord.

Phil. 4. 4. Pro. 23. 17.

6 Rejoyce not at the fall of thine *enemy*, for thou knoweſt not what ſhall bee the manner of thine *owne end*. But be more * glad to ſee the *worſt mans amendment*, than his *puniſhment*. Hate no man, for feare leſt *Chriſt* loves him: who wil not take it well, that thou ſhould *hate whom he loveth*. *Chriſt loved* thee, when thou waſt *his Enemy*: by the merits therefore of his bloud, he requireth thee, for his ſake, to love *thine enemy*. Deny him (being a Chriſtian) if thou dareſt. He asketh but forgivenes, for forgivenes. The forgiveneſſe of an 100. *pence*, for

* Valentinianus Imp. *Cùm ſupplicio mortis aliquis afficiendus eſſet, aiebat ſe malle ad vitam revocare. Crudelis animi eſt alienis malis gaudere, & non miſereri communem naturam.* Rom. 5. 8, 10. Eph. 2. 4.

for the forgivenes of *ten thousand Talents*. The 60 hundred thousand Crownes, for ten Crownes. Petty forgiveneſſe of man, for the infinite forgiveneſſe of Almighty GOD. Though thou thinkeſt thine Enemy unworthy to be forgiven, yet Chriſt is worthy to be obeyed.

Mat. 28. 24, 28.

7 When the glory of God, or good of thy neighbour doth require it; ſpeake the truth, and feare not the face of man. The frowne of a Prince may ſometimes be the favour of God. Neither ſhall flattery ſtill hold in credit, nor truth alway continue in diſgrace.

Pſal. 1. 19. *Nec mēdacii utilitas eſt diuturna, nec veritatis dāmum diu nocet.*

8 Ever thinke him a true friend, who tels thee ſecretly and plainly of thy faults. He that ſeeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not diſpleaſe thee for feare. Miſerable is his caſe, who when he needs, hath none to admoniſh him. Reprehenſion, be it iuſt, be it unjuſt; come it from the mouth of a friend, or of a foe; it never doth a wiſe man harme. For if it be true; thou

Reprehenſio ſemper vel emendatores vel cautiores nos reddit.

thou haſt a warning to amend: if it be falſe, thou haſt a caveat what to avoide. So every way it makes a wiſe man better, or warier. But if thou canſt not endure to be reprehended; doe then nothing worthy of reprehenſion.

Si reprehendi fers agre, reprehendenda ne facetu.

9. Speake not of God, but with *feare* and reverence, and as in his *ſight* and *hearing*. For ſeeing we are not worthy to uſe his Holy name in our *mouthes*: much leſſe ought we to abuſe it vainely in our *talke*. But *ordinarily* to uſe it in *vaine, raſh or falſe* oathes, is an undoubted ſigne of a ſoule, that never *truly* feared God. Pray therefore with *David*, when thou art to ſpeake in any matter that may move paſſion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

Levi 19.22. Deut. 28.58 Rom. 9.5. Eccl. 5.15. Pſa. 139.47. *Qui facile in ſerio iurat, in iocis iurabit: qui in iocis, & in mendacio.* Vives. Pſal. 141.3.

10. Laſtly, in [a] *praiſing*, be diſcreet, in [b] * *ſaluting*, courteous; in [c] *admoniſhing*, friendly: in [d] *forgiving*, mercifull; in [e] *promiſing*, faithfull; and bountifull in [f] *recompenſing* good ſervice: making not the rewards of *vertue*, the gifts of *favour*.

a 1 Pet. 5.12
b Ro. 12.10
* *Affabilitas & comitas ſunt nullius impendii, amicitias tamen magnas conglutinant exhibita, diſſolvunt praetermiſſa.*
c 1 Theſ. 5. 26,14.
d 2 The. 3.5 Lev. 19.17.
e Pſa. 15. 4. Eze. 12. 15.
f Deut. 15. 13,14.

Thirdly for thy actions.

1 DOe *no evill*, though thou mighteſt: for GOD will not ſuffer the leaſt ſinne (without bitter repentance) to *eſcape* unpuniſhed. Leave not undone any *good* that thou canſt. But doe nothing without a calling, nor any thing in thy *calling*, till thou haſt firſt taken *counſell at Gods Word*, of the *lawfulneſſe* thereof, and prayed for his bleſſings upon thy endeavour; and then doe it in the name of GOD, with chearefulneſſe, of heart, committing the ſucceſſe unto him; in whoſe power it is, to bleſſe with his *grace*, whatſoever buſineſſe is intended to his glory.

Pſal. 119 101.
1 Cor. 7. 2
1 Sa. 30. 8.

2 When thou art *tempted* to doe an evill worke, remember that *Satan* is where his buſineſſe is. Let not the child of God be the inſtrument of ſo baſe a ſlave: hate the *worke*, if thou abhorreſt the *Author*. Aske thy *conſcience* theſe two queſtions; *Would I have another to doe this unto me? What ſhall I anſwer*

1 Cor. 7. 5
Immittet ſemper occaſioni ſuæ diabolus. Greg.

Mat. 7. 12.

Chriſt

Christ in the day of my accounts, if Contrary to my knowledg and conscience, I shall doe this wickednesse, and sinne against him? And remember with *Ioseph*, that though *no man* seeth, yet *God* seeth *all*. Flye therefore (with *Ioseph*) from all sinns, as well those that are *secret* in the sight of God, as those that are manifest in the eyes of *men*. For God as he is *just*, without speedy repentance, will bring the secret sins, as he did *Davids, to the open light, before all Israel, and before the Sunne*. Be therefore as much afraide of *secret* sins, as of open shame. And so avoid *all* in *generall*, as that thou dost not allow to thy selfe any one *particular*, or *darling* sinne, which the *corruption* of thy nature could best agree withall: For the crafty *Devil* can hold a mans soule as *fast by one*, as by *many* sins: and faster by that *one* which doth *please* thee, than by al those which begin to be *abominable* vnto thee. And as thou desirest to avoide a *sin*: so be carefull to shun the * *occasion*.

Luk. 16. 2. 2 Cor. 6. 2. 2 Cor. 5. 10. Gen. 39. 9. 11, &c.

2 Sam. 12. 12.

Luk. 8. 17. & 12. 2.

Pro. 5. 8. & 6, 27.

**Omnis occandi occasio vitanda est, nam qui amat periculum, peribit in illo.* Eccles. 3.

3 In affecting good actions, which are within the compaſſe of thy *calling*, diſtruſt not Gods providence, though thou ſee the *meanes* either *wanting or weake*. And if meanes do offer themſelves, be ſure that they be *lawfull*: and having gotten lawfull meanes, take heed that thou relie not more upon *them*, than upon God himſelfe. Labour, in a lawfull calling, is *Gods* ordinary meanes, by which he bleſſeth his Children with outward things. Pray therefore for GODS *bleſſing* upon his owne *meanes*. In earthly buſineſſe, beare an heavenly minde: doe thou thy beſt endeavour, and commit the whole ſucceſſe to the *fore-ordaining wiſedome* of Almighty God. Never think to thrive by thoſe meanes which *God* hath *accurſed*. That will not in the end prove *gaine*, which is gotten with the loſſe of thy *ſoule*. In all therefore both *actions* and *meanes*, endeavour with *Paul*, to have *alway a cleare conſcience towards God, and towards men*.

Iudg. 7. 27.

Mat. 16. 26.

Hic murus aheneus eſto nil conſcire ſibi, nulla palleſcere culpa, Hor.

Acts 24. 16.

Looke

Looke to your ſelves, what conſci-
ence ye have.
For concience ſhall damne, and con-
ſcience ſhall ſave.

4 Love all *good things* for *Gods* ſake: but *God* for his owne ſake. Whileſt thou holdeſt *GOD* thy friend, thou needeſt not feare who is thine *enemy*: for either *God* will make thine *enemy* to become thy *friend*, or will bridle him that hee cannot hurt thee. No man is overthrowne by his enemy, unleſſe that firſt his ſin have *prevailed* ouer him, and God hath left him to himſelfe. He that would therefore bee ſafe from the *feare* of his enemies, and live ſtil in the *favour* of his *God*; let him redeeme the folly of the *time paſt* with ſerious *repentance*, looke to the *time preſent* with Religious *diligence*, and take heed to the *time to come* with carefull *prouidence*.

Pſal. 118. 6, 3. Rom. 6. 31. Pro. 16. 7. Gen. 32. 4. &c. Gen. 32. 7, 20, 42. Exo. 32. 25. Num. 14. 42 43, &c.

5 Give every man the honour *due* to his *place*, but honour a man more for his *goodneſſe*, than for his *greatnes*. And of *whomſoever* thou haſt received a *benefit*, unto him

Pſalm. 27. 11, 12, 13.

(as

(as God ſhall enable thee) remember to be *thankefull*. Acknowledge it lovingly unto *men*, and pray for him heartily unto *God*, and count *every bleſſing* receaved from *God*, as a *pledge* of his eternall love, and a *ſpurre* to a *godly life*.

6 Bee not proud for any *external* worldly *goods*, nor for any *internal* ſpiritual *gifts*. *Not for external goods*, becauſe that as they came *lately*, ſo they will *ſhortly* be gone againe; their loſſe therefore is the leſſe to be grieved at. *Not for any internal gifts*: for as *God* gave them, ſo will he likewiſe take them away: if (forgetting the giver) thou ſhalt abuſe his gifts, to puffe up thine hearte with a pride of thine *owne* worth: and contemne *others*, for whoſe good Almighty God beſtowed thoſe gifts upon thee. Haſt thou any *one virtue* that moves thee to be *ſelfe conceited*? thou haſt *twenty vices* that may better *vliſſe* thee in thine owne eyes.

Tu recte vives, ſi curas eſſe quod audis. Hor. Ep. ad Quin.

Be the ſame in the *ſight of God*, who beholds thy *heart*, that thou

ſeemeſt

ſeemeſt to be in the *eyes of men*, that ſee thy *face*. Content not thy ſelfe with *an outward good name*, when thy *Conſcience* ſhall inwardly tell thee it is undeſerved, and therefore none of thine. A *deſerved good name* for any thing, but for *godlineſſe*, laſts little, and is leaſt worth. In all the holy Scriptures, I never read of an *Hypocrites* repentance: and no wonder; for whereas after *ſin converſion* is left as a meanes, to *cure all other* ſinners; what meanes remaines to *recover* him, who hath converted *converſion* it ſelfe into ſinne? Woe therefore unto the Soule that is not, and yet ſtill ſeemeth Religious!

Nil juvat bonum nomen, reclamante conſcientia.

7 Marke the *feareſull ends* of notorious evill men, to abhorre their wicked actions; mark the *life* of the godly, that thou mayeſt imitate it: and his bleſſed *end*, that it may comfort thee. *Obey* thy betters, *obſerve* the wiſe, *accompany* the honeſt, and *love* the Religious. And ſeeing the corrupt nature of man is prone to *hypocriſy*: beware that thou uſe

Num. 23. 10.
Pſa. 37. 35 36, 37.

uſe not the exerciſe of *Religion*, as matters of *courſe and cuſtome*, without care and conſcience, to grow more holy and devout thereby. Obſerve therefore how by the continuall uſe of *Gods* meanes, thou feeleſt thy ſpeciall *corruptions* weakened, and thy *ſanctification* more and more encreaſed: and make no more ſhew of holineſſe *outwardly* to the world, than thou haſt in the ſight of God *inwardly* in thine heart.

1 Cor. 1. 28. Iſa. 58. 5, 6. Mat. 23. 27, 28. Pſal. 51. 56.

8. Endeavour to rule thoſe who live under thine *authority*, rather by *love* than by *feare:* for to rule by [a] *love* is *eaſie* and *ſafe*, but *tyranny* is ever accompanied with *care* and [b] *terrour*. Oppreſſion will force the oppreſſed to take any *advantage*, to ſhake off the yoke that they are *not able* to beare: neither will *Gods iuſtice* ſuffer the ſway that is grounded on *Tyranny*, long to continue. Remember that though by [c] *humane ordinance* they ſerve thee; yet by a more *peculiar right* they are [d] *Gods ſervants*. Yea, now being *Chriſtians, not as thy ſervants, but above*

a *Ama & impera, Blando vis latet imperio* Aug.

b *Qui terret, plus ille timet: ſors illa Tyranno convenit,* Claud. *de inſtit. prin.*

c Pe. 2. 13.

d Lev. 25. 55. Phil. 5. 16. 1 Cor. 9. 5.

bove ſervants, brethren beloved in the Lord. Rule therefore over *Chriſtians* (being a Chriſtian) in love and mercy, like *Chriſt* thy Maſter.

9 Remember, that of all actions none makes a *Magiſtrate* more like *God*) whoſe Vice-gerent he is, than in doing iuſtice *juſtly*. For the due execution thereof.

Firſt, have ever an open eare to the *juſt* complaints of *unjuſt* dealings.

Secondly, ſo lend one eare to the *accuſer*, as that thou keepe the other for the *accuſed*: for [a] he that decreeth for *either* part, before *both* be heard, the decree may be *juſt*, but himſelfe is *unjuſt*.

Thirdly, in hearing both parts, incline not to the right hand of *affection*, or to the left of *hatred*: as to beleeve arguments of *perſwaſion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny not juſtice which is *Regia menſura*, to the meaneſt Subject: but let the cauſe of the *poore* and *needy* come in equall ballance

e *Si Pericles, quoties chlamydem induceret, apud ſe dicere conſuevit, Attende, Pericles, quod geſtaturus es imperium in liberos Athenienſes* Pla. *in Apophth Quanto magis tu quoties es autheritatem exercitaturus es apud teipſum, dicere deberes? Memento, homo, quod imperium geris in liberatos Chriſtianos.*

a *Qui ſtatuit aliquid parte inaudita altera, aquum licet ſtatuerit, haud aquus fuit* Sen. in Med.

lance with the Rich and Mighty. If thou perceiveſt on the one ſide in a cauſe, the *high Hils of cunning advantage, powerfull combination, and violent proſecution:* and on the other ſide, *the low Vallies of poverty, ſimplicity, and deſolation:* prepare the way (as GOD doth) to judgement, by * *raiſing vallies, and taking downe hils*, equalling in equality: that ſo thou maiſt lay the *foundation* of thy *ſentence* upon an *even ground*. In matters of *right* and *wrong* twixt party and party, let thy conſcience be carefull, rather *Ius* * *dicere*, to pronounce the law that is made, *Secundum allegata & probata:* rather than *Ius dare*, to make a law of thine owne, upon the authority of *ſic volo, ſic jubeo*, fearing that fearefull malediction: *Curſed be he that removeth his neighbours land-marke.* In trials of *life* and *death*, let *Iudges* like *Elohim*, *in juſtice, remember mercy*; and ſo caſt the ſevere eye of *Iuſtice* upon the *fact*, as that they looke with the *pitifull* eye of *Mercy* upon the *malefactor*,

Iudicious Sir *Fr. Bacons* Eſſaies of Iudicature.

* Luk. 3. 4,5. Iſa. 40. 3.

*2 Chr. 19 10.

Deu. 27. 17. Aba. 5. 1.

leſactor, wreſting the favour of *law*, to the favour of *Life*, where *Grace* promiſeth amendment: but if *Juſtice* requireth, that *one* rather than *unity* muſt periſh, and that a *rotten member* muſt be [a] cut off, to ſave the *whole body* from putrifying; *fiat Juſtitia*. But whileſt thou art pronouncing the *ſentence* of judgment on *another*, remēber that thine *owne* judgement hangs *over* thy head. In all cauſes therefore judge *aright*, for thou ſhalt be ſure to finde a *righteous* judge, before whom thou muſt *ſhortly* appeare to be judged thy *ſelf*: at what time thou maieſt leave to thy *friend* this for thine *Epitaph*:

Nuper eram Iudex, jam Iudicis ante Tribunal
Subſiſtens paveo: judicor ipſe modò.

Many (I know not upon what grounds) ſeeme to be much grieved with the *Lawes* of the Land: but *wiſer Men* may anſwer them with the Apoſtle, *Nos ſcimus bonam eſſe Legem, modò Index eâ legitimè utatur*; *We know that the law is good, if a man uſe it lawfully*. And he

* *Melius, pereat unus, quàm ut pereat unitas.*

a *Enſe reſcindendum, ne pars ſincera trahatur.*

1 Tim. 1. 8

hee ſhall bee unto me a *righteous Iudge*, whoſe heart neither corruption of *bribes*, feare of *foes*, nor favour of *friends* can withdraw from the *conſcionable* practice of theſe precepts. And to that rare and venerable *Iudge*, I ſay with *Iehoſaphat*:

2 Ch 19. 11 *Be of courage, and doe juſtice, and the Lord will be with the good.*

10. Laſtly, make not an *occupation* of any *recreation*. The *longeſt* uſe of pleaſure is but *ſhort*: but the *paines* of pleaſure abuſed, are *eternall*. Vſe therefore *lawfull* recreation, ſo farre forth, as it makes thee the *fitter* in body and mind, to doe more *cheerefully* the ſervice of *God* and the duties of thy *calling*. Thy worke is great, thy time is but ſhort. And *he who will recompenſe every man according to his workes, ſtandeth at the doore*. Think how much worke is *behinde*, how *ſlow* thou haſt wrought in the time wch is *paſt*; and what a reckoning thou

Pro. 21. 17. Phi. 4. 8. *Vita brevis opuſq; multum, operaris pigri, & reget Paterfamilias*, Rabb. Apophtheg. Apoc. 21. 12.

Iam. 5. 9. thouldſt make, if thy *maſter* ſhould call thee *this day* to hime accounts. Be therefore carefull hence forth to

make

make the *most* advantage of thy *short* time that remaines, as a man would of an *old Lease*, that were neere expiring, and when thou dispoſeſt to *recreate* thy ſelfe, remember how *ſmall* a time is allotted for thy *life:* and that therefore much of that is not to be conſumed *in idlenes, ſports, playes, and toyiſh vanities*: ſeeing the *whole* is but a *ſhort while*, though it be al ſpent in doing the beſt good that thou canſt: for a Man was not created for *ſports, playes, and recreation*: but *reaſonably* to ſerve *God* in *Religion*, and *conſcionably* to ſerve his *neighbour* in his *vocation*, and by both to aſcertaine himſelfe of eternall ſalvation. Eſteeme therefore the loſſe of * *time*, one of the greateſt loſſes. Redeeme it carefully, to ſpend it wiſely: that when that time commeth, that thou maiſt be no longer a *Steward* on earth, thy maſter may welcome thee, with an *Euge bone ſerve*, and give thee a better in heaven; where thou ſhalt joyfully *enjoy* thy Maſters *joyes* for evermore.

* *Nihil eſt aliud tempus quàm vita, quam unuſquiſq; tantum ſe amare profitetur: quamvis rei nullius magis ſit prodigus quam temporis.*

Eph. 5. 16. Luk. 16. 2 Mark. 10. 21.

Medita-

Meditations for the Evening.

At Evening when thou prepareſt thy ſelfe to take thy reſt, meditate on theſe few points.

Pſa. 90. Iob 14.5. *Vive memor quàm ſis avi brevis* Hor.

1 THAT ſeeing thy dayes are numbred, there is one more of thy number ſpent: and thou art now the neerer to thy end by a day.

2 Sit downe a while before thou goeſt to bed, and conſider with thy ſelfe what *memorable thing* thou haſt *ſeene, heard, or read* that day, more than thou ſaweſt, heardſt, or knoweſt before, and make thy beſt uſe of them; but eſpecially, call to mind, what ſin thou haſt committed that day againſt *God* or *man*; and what good thou haſt omitted: and humble thy ſelfe for both: if thou findeſt that thou haſt done any goodneſſe, acknowledge it to be Gods grace, and give him the glory, and count that day *loſt wherein thou haſt not done ſome good.

* *Hen perdidi diem.* Tit. Veſp. Apophthegm. *Nullus ſine linea dies.*

3 If by frailty or ſtrong tentation,

tion, thou ſhalt perceive that thou haſt committed any grievous ſinne or fault: *preſume* not to ſleepe, till thou have upon thy knees, made a *particular reconciliation* with God in Chriſt for the ſame: both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making thy ſcore even with Chriſt every night, thou ſhalt have the leſſe to account for, when thou art to make thy final reckoning, before his Majeſty in the *Iudgement day*.

Epheſ. 4. 26

4 If thou have falne out with any in the day, let not the Sunne *goe downe in thine anger* that night. If thy *conſcience* tels thee that thou haſt wronged him, *acknowledge* thine offence, and * *entreate* him to forgive thee. If he have wronged thee, offer him *reconciliation* and if hee will not bee *reconciled*, yet doe thou from thy *heart* forgive *him*, *Matthew* 5. *verſe* 23. But in any caſe preſume not to be thine owne revenger. For in ſo doing thou doeſt God a *double injury*:

* *Non turpe eſt veniam precari; turpe eſt Deum aut hominem habere inimicum.*

injury: Firſt, in offering to take the *Sword of Iuſtice* out of his hand, as though he were not *juſt*: having reſerved the *execution* of *vengeance* to himſelfe. Secondly, in *uſurping authority* over his ſervant, without *referring* the cauſe to his hearing, and cenſure, being his, and thy Maſter. Beſides, thou art too partiall to be a Revenger. For if thou be to execute revenge on thy ſelf, thou wilt doe it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

Mihi vindicta, dicit Dominus. Rom. 12.19. *Non eſt tibi jus in ſervũ alienum, imo in conſervum tuum.*

And in teſtimony that thou haſt freely forgiven him, *pray* unto *God* for the *forgiveneſſe* of his fault, and the amendment of his life: and the next time that occaſion is offered, (and it lies in *thy power*) doe him good, and *rejoyce* in doing it: for he that doth good to his *Enemies*, ſhewes himſelfe the child of God; and his *reward* is with GOD his *Father*.

Cui ſemel ignoveris, cura ut ille ſentiat bona fide id eſſe actũ, & ſi quo in re illum juvare potes experiatur te amicum. Vives. Mat. 5.39. Rom. 12.20

5 Vſe not *ſleepe* as a *meanes* to ſatiate the foggy *lithterneſſe* of thy *fleſh:*

flesh: but as a medicine to refresh thy tyred senses and members: *sufficient* sleepe quickneth the *minde*, and reviveth the *body*: but *immoderate* sleepe *dulleth* the one, and *fatneth* the other.

In vita, tempus quod somno impenditur, non est vita. Vita enim vigilia est.

6. Remember that *many* goe to *bed*, and never rise againe, till they bee *wakened* and *raised up* by the fearefull sound of the *last trumpet*. But hee that *sleepeth* and *wakeneth* with *prayer*, sleepeth and wakeneth with Christ. If therefore thou desirest to *sleepe securely*, and safely, yield up thy selfe into the hands of God, whilest thou art waking: and so goe to bed, with a reverence of *Gods Majestie*, and consideration of thine own *miserie*, which thou maist imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order that was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed-side, or some other convenient place in thy Chamber, & lifting

ting up thy *heart*, thine *eies* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *holy Sonne Ieſus*; pray unto him, if thou have the gitt of Praier.

1. *Confeſſing* thy ſinnes, eſpecially thoſe which thou haſt committed *that* day.

2. *Craving* moſt earneſtly (for Chriſt his ſake) *pardon and forgiveneſſe* for them.

3. Requeſting the aſſiſtance of his *Holy Spirit* for amendment of life.

4. In *giving thankes* for benefits received, eſpecially for thy *preſervation* that day.

5. Praying for *reſt* and *protection* that night.

6. Remembring the ſtate of the *Church*, the *King*, and the *Royall poſteritie*, our Miniſters and Magiſtrates, and all our Brethren viſited or perſecuted.

7. Laſtly, commending thy *ſelfe* and al *thine*, to his gracious cuſtody.

All which thou maiſt do in theſe or the like words.

A Prayer for the Evening.



Moſt gracious *God*, and loving Father, *who art about my bed, and knoweſt my downe-lying, and mine up-riſing, and art neere unto all that call upon thee, in truth and ſinceritie*, I wretched ſinner doe beſeech thee, to looke upon mee with the eies of thy mercy, and not to behold mee as I am in my ſelfe: For then thou ſhalt ſee but an uncleane and defiled creature, *conceived in ſinne, and living in iniquitie: ſo that I am aſhamed to lift up mine eies to heaven, knowing how grievouſly I have ſinned againſt heaven: and before thee*: For *O Lord*, I have tranſgreſſed *all thy Commandements and righteous Lawes*, not only through negligence & infirmitie, but oftentimes through *wilfull preſumption*, contrarie to my *knowledge*: yea contrarie to the motions of thy *Holy Spirit* reclaiming mee from them, ſo that I have wounded my conſcience, and

Pſa. 139. 23. Pſa. 145. 18.

Pſa 51. 5. Heb. 9. 6. Luk. 15. 18.

Dan. 9. 11.

grieved thy *holy Spirit*, by whom thou haſt *ſealed me to the day of redemption*. Thou haſt conſecrated my ſoule and body, to bee the *temples* of the *holy Ghoſt*: I wretched ſinner have defiled both with all manner of pollution and uncleanneſſe. My *eies* in taking pleaſure to *behold vanity*, mine *eares* in hearing *impure* and *unchaſt* ſpeeches, my *tongue* in leaſing and *evill* ſpeaking: my *hands* are ſo full of impuritie, that I am aſhamed to lift them up unto thee: and my *feet* have carried me after mine *owne* waies: my *underſtanding* and *reaſoning*, which are ſo quicke in all earthly matters, are onely *blind*, and *ſtupid*, when I come to meditate or diſcourſe of *ſpirituall* and *heavenly* things; my memory, which ſhould be the *treaſurie* of all goodneſſe, is not ſo apt to remember any thing, as thoſe things which are *vile* and *vaine*. Yea, Lord, by woefull experience I find, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*. And theſe my

Eph. 4. 30.
Pſa. 119. 17.
Iſa. 6. 5.
Iſa. 1. 15.
Rom. 3. 15, 16.
Gen. 6. 5.
Pſal. 40. 12.

my ſinnes *are more in number, than the haires, which grow upon mine head,* and they have growne over me like a loathſome *lepry that from the crowne of my head to the ſole of my feet,* there remaines no part which they have not infected. They make me ſeeme *vile in mine owne eies*: how much *more abhominable* muſt I then appeare in thy ſight? And the *cuſtome* of ſinning hath almoſt taken away the *conſcience* of ſinne, and pulled upon me ſuch *dulneſſe* of ſenſe, and *hardneſſe* of heart, that thy judgements denounced againſt my ſins, by the faithfull *Preachers* of thy Word, doe not terrifie mee to return unto thee by unfained repentance for them. And if thou, *Lord* ſhouldeſt but deale with mee, according to thy *juſtice*, and my deſert, I ſhould utterly be confounded and condemned. But ſeeing that of thine infinite *mercy*, thou haſt ſpared mee ſo long, and ſtill *waiteſt* for my *repentance*: I humbly beſeech thee, for the bitter *death* and bloudy *Paſſion* ſake, which

Iſa 1.6.

1 Sam. 5. 22.
1 Ioh. 3. 20.

Ieſus Chriſt hath ſuffered for mee, that thou wouldeſt pardon and forgive unto me all my ſins and offences, and open unto mee that *everſtreaming fountaine* of the *bloud* of *Chriſt*, which thou haſt promiſed to open under the *New Teſtament*, to the penitent of the houſe of *David*: that all my *ſinnes* and uncleanneſſe may be ſo bathed in his *bloud*, buried in his *death*, and hid in his *wounds*: that they never bee more ſeene, to *ſhame* mee in this life, or to *condemne* mee before thy judgement ſeate, in the World which is to come. And for as much, O Lord, as thou knowſt, that *it is not in man to turne his owne heart, unleſſe thou doeſt firſt give him grace to convert*: and ſeeing that it is as eaſie with thee to *make* me righteous and *holy*, as to *bid* me to be ſuch: O my God, give mee grace *to doe what thou commandeſt, and then command what thou wilt*, and thou ſhalt find mee willing to doe thy bleſſed wil. And to this end, give unto me thine *holy Spirit*, which thou haſt *promiſed* to give

Zac. 13. 1

Ier. 10. 23.

Da Domine quod jubes, & jube quod vis. Aug.

Mat. 28. 20.

give (to the *worlds end*) unto al thine Elect people. And let the ſame thy *holy Spirit purge* my heart, *heale* my corruption, *ſanctifie* my nature, and *conſecrate* my ſoule and body, that they may become the *Temples* of the *holy Ghoſt*, to ſerve thee in *righteouſneſſe and holineſſe all the daies of my life*; that when (by the direction and aſſiſtance of thy *holy Spirit*) I ſhall *finiſh* my *courſe* in this ſhort and tranſitory life; I may cheerefully leave this World, and reſigne my *Soule into thy Fatherly hands*, in the aſſured *confidence* of enjoying everlaſting life with thee, in thine heavenly Kingdome, which thou haſt prepared for thine elect Saints, who love the *Lord Ieſus*, and *expect* his appearing.

Ioh. 16. 13.

1 Cor. 3. 16, 17. Luk. 1. 74. Act. 13. 65. 2 Tim. 4 7. Pſa. 51. 5

Mat. 25. 34. 2 Tim. 4. 8.

In the meane while, O Father, I beſeech thee, let *thy holy Spirit* worke in mee ſuch a ſerious repentance, as that I may with *teares* lament my ſins paſt, with *griefe* of heart be humbled for *my* ſinnes preſent, and with al mine *endeavour*, reſiſt the like filthy ſinnes in time to

come. And let the ſame thy *holy Spirit* likewiſe keepe me in the *Vnitie* of thy *Church*, leade me in the *truth* of thy *Word*, and preſerve me that I never ſwerve from the ſame, to *Popery* nor any other errour or falſe worſhip. And let thy *Spirit* open mine *eies* more and more, to ſee *the wondrous things of thy Law*: and *open my lips*, that my mouth may daily defend thy truth, and *ſet forth* thy Praiſe. Encreaſe in mee thoſe *good* gifts, which of thy *mercy* thou haſt already beſtowed upon mee, and give unto me a *patient* ſpirit, a *chaſte* heart, a *contented* mind, *pure* affections, *wiſe* behaviour, and all other graces which thou ſeeſt to be neceſſary for mee; to governe my *heart* in thy feare, and to guide all my life in thy favour: that whether I *live* or *die*, I may *live* and *die* unto thee, who art my God and my Redeemer.

Pſa. 119. 18.

Pſal. 51. 15.

Pſal. 19. 14.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humbleſt heart, all poſſible thankes, for all thoſe bleſſings

ſings and benefits, which ſo graciouſly and plenteouſly thou haſt beſtowed upon my ſoule & body, for this life, and for that which is to come: namely, for mine *Election, Creation, Redemption, Vocation, Iuſtification, Sanctification*, and *Preſervation* from my child-hood untill this preſent day and houre: and for the firme hope which thou haſt given me of my *Glorification*. Likewiſe for my *health, wealth, food, raiment*, and *proſperitie*: and more ſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of body and ſoule, furniſhing me with all *neceſſary* good things, that I ſtand in need of. And as thou haſt *ordained the day for man to travell in, and the night for him to take his reſt*: ſo I beſeech thee, ſanctifie unto me this nights *reſt* and ſleepe, that I may enjoy the ſame, as thy ſweet bleſſing and benefit. That ſo this *dull* and *wearied* body of mine, being refreſhed with moderate ſleepe and reſt I may be the better enabled to

walke before thee, doing all ſuch *good workes*, as thou haſt appointed; when it ſhall pleaſe thee, by thy *divine* power to waken mee the next morning. And whileſt I ſleepe; doe thou, O Lord, *who art the keeper of Iſrael, that never ſlumbreſt nor ſleepeſt*, watch over me in thy holy providence, to protect mee from all dangers, ſo that neither the *evill angels* of *Satan*, nor any wicked *enemy*, may have any power to doe me any harme, or evil. And to this end, give a charge unto thy *holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence and ſafetie: as thou haſt promiſed that they ſhould doe *about them that feare thy name*. And knowing that thy Name is a *ſtrong Tower of defence unto all thoſe that truſt therein:* I here recommend *my ſelfe* (and *all* that doe belong unto mee) unto thy holy protection and cuſtodie. If it bee thy bleſſed will to call for mee in my ſleepe: O Lord, for *Chriſt* his ſake, have mercy upon mee, and receive my ſoule

Pſa. 121. 5.

Apo. 12. 7.

Pſa. 34. 7

Pro. 18. 10.

ſoule into thy heavenly Kingdome. And if it bee thy bleſſed pleaſure to adde more *daies* unto my life; O Lord, adde more *amendment* unto my *daies:* and wean my mind from the love of the *world*, and worldly *vanities:* and cauſe me more & more to ſetle my converſation on *heaven*, & *heavenly things*. And *perfect daily in me, that good worke which thou haſt begun, to the glory of thy Name*, and the ſalvation of my ſinfull ſoule.

O Lord, I beſeech thee likewiſe, ſave and defend from all evill and danger, thy whole *Church*, our *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, with the reſt of the Royall progenie, the religious *Lady Elizabeth*, the Kings onely Siſter, and her Princely iſſue: keepe them all in the ſinceritie of thy Truth, and proſper them in all grace and happineſſe. Bleſſe the *Nobilitie*, *Miniſters*, and *Magiſtrates* of theſe Churches and Kingdomes, each of them with thoſe graces which are expedient for their place and calling. And be thou, O Lord,

a comfort and consolation to al thy people, whom thou hast thought meet to visit with any kind of *sickneſſe, croſſe,* or *calamity*. Haſten, O Father, the comming of our Lord *Ieſus Christ*. Make me ever mindful of my *laſt end*, and of the *reckoning* that I am to make unto thee therein: and in the meane while, carefull, ſo to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *reſurrection of the juſt*, when this mortall life is ended. Theſe graces and all other bleſſings, which thou, O Father, knoweſt to be requiſite and neceſſary for me, I humbly beg and crave at thy hands, in the *name* and *mediation of Ieſus Christ* thy Sonne, and in that forme of Prayer, which hee himſelfe hath taught mee to ſay unto thee. *Our Father which art in Heaven, &c.*

Apo. 6. 10. and 22. 20.

Matth. 19. 28.

Luk. 14. 14.

Another

Another ſhorter Evening Prayer.

O Eternall God, and heavenly Father, if I were not taught and aſſured by the promiſes of thy Goſpel, and the examples of *Peter*, *Magdalen*, the *Publican*, the *Prodigall childe*, and many other *penitent* ſinners; that thou art ſo *full of compaſſion*, and ſo ready to forgive the greateſt ſinners, who are *heavieſt laden* with ſinne, at what *time ſoever* they returne unto thee with penitent hearts, *lamenting* their ſinnes, and *imploring* thy grace: I ſhould *deſpaire* for mine owne ſinnes, and be utterly diſcouraged, from preſuming to come into thy *preſence*: conſidering the *hardneſſe* of my heart, the *unrulineſſe* of my affections, and the *uncleanneſſe* of my converſation, by meanes whereof I have tranſgreſſed *all* thy *lawes*, and deſerved thy *curſe*, which might cauſe my *body* to bee ſmitten with ſome *feareſull diſeaſe*, my *ſoule* to languiſh with the *death of ſinne*, my good

Luk. 22. 61.
Luk. 7. 47.
Luk. 18. 14.
Luk. 15. 20.
Pſa. 103. 8.
Matt. 11. 28.
Ezech. 18. 21, 22, &c.

Deut. 17. 26.
Gal. 3. 10.

good *name* to bee traduced with ſcandalous *reproaches*, and make mine *eſtate* liable to all manner of *croſſes*, and *caſualties*. And I confeſſe Lord, that thy *mercy* is the cauſe that I have not beene *long agoe confounded*. But, O my God, as thy mercie onely ſtaied thy judgement from falling upon me hitherto; ſo I humbly beſeech thee, in the *bowels* of the mercy of *Ieſus Chriſt*, (*in whom onely thou art well pleaſed*) that thou wilt not deale with me *according to my deſerts*, but that thou wouldeſt *freely* and *fully* remit unto me all my ſins & tranſgreſſions: and that thou wouldeſt *waſh* them clean from me, with the vertue of that moſt *precious blood*, which thy Son *Ieſus Chriſt* hath ſhed for me. For he *alone* is the *Phyſician*, and his *bloud onely* is the *medicine* that can heale my *ſickneſſe*. And he is the *true* brazen *Serpent*, that can cure that poiſon, wherewith the *fiery ſerpents* of my *ſinnes* have ſtung and poiſoned my ſicke and wounded ſoule. And give me, I beſeech thee, thine *holy Spirit*,

Lam. 3. 22.
Mal. 3. 6.
Col. 3. 12.
Mat 3. 17.
Pſa. 15. 7
Pſa. 28. 4
Hoſ. 13. 5.
Iſa. 1. 16, 18.
Mat. 9. 12.
1 Ioh. 1. 7
Ioh. 3. 14

Spirit, which may assure me of mine *adoption*, and that may confirme my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie mee throughout, that my whole body, soule, and spirit may bee kept unblameable untill the glorious comming of my Lord Iesus Christ*. And now O Lord, I give thee hearty *thankes*, and *praise*, for that thou hast this *day* preserved me from all harmes and perils, notwithstanding all my sinnes and ill deserts. And I beseech thee likewise defend me this night from the *roaring Lyon, which night and day seeketh to devoure me*. Watch thou, O Lord, over me this night, to keep me from his *tentations* and *tyranny*: and let thy mercy shield mee from his unappeaseable rage and malice. And to this end, I *commend* my selfe into thy hands and protection: beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evill *members*, to have power to doe unto mee any hurt or violence *this night*.

Gal. 4. 5, 7.

2 Thes. 5. 23.

1 Pet. 5. 8

Psa. 31. 5

night. And grant good Lord, that whether I *ſleepe* or *wake*, *live* or *die*, I may *ſleepe*, *wake*, *live* and *die* unto thee, and to the glory of thy *name*, and the ſalvation of my *ſoule*. Lord bleſſe and defend al thy choſen people every where. Grant our *King* a long and happy raigne over us. Bleſſe our gracious *Queene Mary*, with their Princely progenie, the *Lady Elizabeth*, the Kings only Siſter, and her Princely iſſue: together with all our Magiſtrates, and Miniſters: comfort them who are in miſerie, need, or ſickneſſe: Good Lord give me grace to bee one of thoſe *wiſe Virgins*, which may have my *heart* prepared like a *Lampe* furniſhed with the *Oyle of faith*, and *light of good workes*, to meet the Lord *Ieſus*, the ſweet *Bridegroome* of my *ſoule*, at his ſecond and ſudden *comming* in glory. Grant this good Father, for *Chriſt Ieſus* ſake, my *onely* Saviour and Mediatour, in whoſe bleſſed name, and in whoſe owne words I call upon thee, as hee hath taught me. *Our Father which, &c.*

Mat. 25. 2.

After-

Afterwards say:

Thy grace, O Lord Iesus Christ; thy love, O heavenly Father: thy comfort, and consolation, O holy and blessed Spirit, bee with mee, and dwell in my heart, this night, and evermore. Amen.

Then rising up in a *holy* reverence, meditate as thou art putting off thy clothes.

Things to bee meditated upon, as thou art putting off thy clothes.

1. THat the day is comming when thou must be as barely *unstript* of *all* that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore here, but the *use* of all things, as a *Steward*, for a time, and that upon *accounts*. Whiles therefore thou art trusted with this *Stewardship*, bee *wise* and faithfull.

Nudus in hunc mundum veni, nudus quoque abibo. Luk. 16. 2. Mat. 24 2. Iob 17. 13. *Visomnus mortis, sic lectus imago sepulchri.*

2. When thou seest thy *bed*, let it put thee in mind of thy *grave*, which is now the *bed of Christ*: for *Christ* (by laying his holy *body* to rest three daies, and three nights in the

Mat. 12. 40. 1 Thes. 4. 14. the *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and sleepe in, till the morning of the resurrection:

Isa. 57. 2. so that now, unto the *faithfull*, death is but a sweet *sleepe*: and the *grave* but Christs *bed*, where their bodies *rest* and *sleepe* in *peace*: untill

Isa. 26. 20. the joyfull *morning* of the *resurrection* day shall *dawne* unto them.

Let therefore thy bed clothes represent unto thee the mould of the earth, that shall cover thee: thy *sheets*, thy *winding-sheet*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laid downe in thy bed, when thou perceivest sleepe to approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely*

Psa. 4 8. *makest me dwell in safety.*

Thus religiously *opening* every Morning thy heart, and *shutting* it up againe every Evening, with the *Word of God, and prayer*, as it were with a *locke* and *key*, and so *beginning* the day with Gods worship *continuing* it in his feare, and *ending* it in his favour: thou shalt be sure to

to finde the *blessing* of *God* upon all thy daies labours and good endeavours: and at night thou maiest *assure* thy selfe, thou shalt sleepe *safely*, and *sweetly* in the *armes* of thy heavenly Fathers *providence*.

Thus far of the Pietie, *which every christian, in* private *ought to practise* every day. *Now followeth that, which he* (*being a* Housholder) *must practise* publikely *with his Family.*

Meditations for houshold Piety.

1. IF thou be called to the government of a *Family*, thou must not hold it sufficient to serve God, and live uprightly in thine *own* person: unlesse thou cause all under thy *charge*, to doe the same with thee. For the performance of *this* duty, God was so well pleased with *Abraham*, that he would not hide frō him his counsell. For (saith God) *I know him that hee will command his sonnes, and his houshold after him, that they keepe the way of the Lord, to doe righteousnesse and Iudgement, that the Lord may bring upon* Abraham, Gen. 18. 17, 19.

Gen. 14. 4. ham, *that hee hath ſpoken unto him.* And *Abraham* had 318. men-ſervants, which were thus *borne* and *catechized* in his Houſe. With whoſe helpe he reſcued alſo his Nephew *Lot* from the captivitie of his enemies. And religiouſly-valiant

Ioſh. 24. 15. *Ioſhuah proteſteth* before all the people, that if they *all* would fall away from the true worſhip of God, yet *that hee and his houſe would ſerve the Lord.* And God himſelfe gives a ſpeciall charge to all Houſ-holders, that they doe inſtruct their Family in his *Word*, and traine them up in his feare and ſervice. *Theſe words which I command thee this day, ſhall*

Deut. 6. 7 *bee in thy heart, and thou ſhalt whet them continually upon thy Children, and ſhalt talke of them, when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt up, &c. Thou ſhalt feare the Lord thy God, and ſerve him.* *David* according to *this* Law, had ſo ordered his Family, *That no deceitfull perſon*

Pſa. 101. 6. *ſhould dwell in his houſe, but ſuch as would*

would ſerve God, and walke in his way: and religious *Heſter* had taught her *Maides* to ſerve God in *faſting and prayer.* And (the more to further thy family in the *zeale* of religion) ſettle ever thy chiefeſt affection on *thoſe* whom thou ſhalt perceive to be beſt addicted to *true Religion.* This alſo will turne to thine own advantage in a double reſpect. Firſt, God will the rather bleſſe and proſper the *labour* and handy *worke* of ſuch *godly* ſervants. For *Laban* perceived, *that God bleſſed him for Iacobs ſake:* And *Potyphar* ſaw, that the *Lord made all that Ioſeph did, to proſper in his hand*: yea, when innocent *Ioſeph* was caſt into priſon, *his Keeper ſaw, that whatſoever he did, the Lord made it to proſper:* and therfore the Keeper committed all the charge of the Priſoners into *Ioſephs* hand. Secondly, the *trulier* a man doth ſerve *God*, the *faithfuller* hee will ſerve *thee.*

Heſt. 4. 16.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 22, 23.

2. If every *houſholder* were thus carefull, according to his *dutie*, to bring up his Children and Familie in

in the *ſervice* and *feare* of *God* in his *owne* houſe, then the houſe of *God* ſhould be better filled, & the *Lords Table* more frequented every *Sabbath* day; and the Paſtours *publike* preaching and labour, would take *more* effect than it doth. The *ſtreets* of Townes and Cities would not *abound* with ſo many drunkards, ſwearers, whore-mongers, and prophane ſcorners of true *Piety* and *Religion*; *Weſtminſter-Hall* would not be ſo ful of contentions, wrangling ſuits, and unchriſtian debates: and the *priſons* would not be *every* Seſſions ſo full of Theeves, Robbers, Traitors, and Murtherers. But (alas) *moſt* Houſholders make no other uſe of their *Servants*, than they doe of their *beaſts*. Whileſt they may have their *bodies* to doe *their* ſervice they care not if their *Soules* ſerve the *Divell*. Yet the common complaint is; that *faithfull* and *good* ſervants are ſcarce to be found. True, but the reaſon is, becauſe th re are ſo many *prophane* and *irreligious* Maſters: for, the example and inſtruction

ſtruction of a *Godly* and *Religious* Maſter, will make a good and a faithfull ſervant, as may witneſſe the examples of *Abraham, Ioſhuah, David, Cornelius, &c.* who had good ſervants, becauſe they were Religious Maſters, ſuch as were carefull to make their ſervants *Gods* ſervants.

It is the *chiefe* labour and care of moſt men, to *raiſe*, and to *advance* their *houſe*; yet let them *riſe up early and lie downe late, and eate the bread of carefulneſſe*, all will be but in vain, for *except the Lord build a houſe*, (that is, raiſe up a family) *they labour in vaine.* For God hath ſealed this, as an *irrevocable* decree, that *he will powre his wrath upon the Families that call not upon his name:* yea, *God will take the wicked, and plucke him out of his Tabernacle, and roote him out of the land, &c.* Yea, when his *iniquities are full*, he will make *the land to ſpue out every Canaanite. Religion* then, and the *Service* of God in a Family, is the *beſt* building, and *ſureſt* entailing of houſe

Pſa. 127. 1.
Ier. 10. 25.
Pſa. 52. 5
Gen. 15. 16.
Lev. 18. 25.

Houſe and Land, to a *man* and his *poſteritie:* for the *righteous Man ſhall inherit the land, and dwell therein for ever.*

As therefore if thou deſireſt to have the *bleſſing* of God upon thy *ſelfe*, and upon thy *family:* either before or after thy owne private devotions, call every morning *all* thy *family* to ſome *convenient* roome; and firſt, either read thy ſelfe unto them a Chapter in the Word of God, or cauſe it to be read diſtinctly by ſome other. If leiſure ſerve, thou maieſt * *admoniſh* them of ſome remarkeable good notes; and then kneeling downe with them in reverent ſort, as is before deſcribed, pray with them in this manner.

* *Origen* would have the word expounded in Chriſtian houſes, *Hom. 9. in Lev. Auguſtine* ſaith: that which the Preacher is in the Pulpit, the ſame the Houſeholder is in the houſe.

Morning Prayer for a Family.

O Lord our God and heavenly *Father*, who art the onely Creator and Governour of heaven and earth, and all things therin contained, we confeſſe that wee are *unworthy* to appeare in thy ſight and preſence

preſence, conſidering our manifold ſinnes, which wee have committed againſt *heaven, and before thee:* and how that wee have beene *borne* in ſinne, and doe *daily* breake thy holy Lawes and Commandements, contrary to our knowledge and conſciences; albeit that wee know that thou art our *Creator*, who haſt *made* us; our *Redeemer*, who haſt *bought* us with the *bloud* of thine onely begotten Sonne; and our *Comforter*, who beſtoweſt upon us, all the good and holy *graces*, which wee enjoy in our ſoules and bodies. And if thou ſhouldeſt but deale with us, as our wickedneſſe, and unthankefulneſſe have deſerved: what other thing might wee (O Lord) expect from thee, but *ſhame*, and *confuſion* in this life, and in the World to come, *wrath*, and everlaſting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandement, and in the *confidence* which wee have in thy unſpeakeable and endleſſe mercy in thy Sonne, our Saviour *Ieſus Chriſt:* we thy poore ſervants, ap-

pealing from thy Throne of *Iuſtice*, (where wee are juſtly loſt and condemned) to thy throne of *grace*, (where mercie *raigneth*, to pardon *abounding* ſinne:) doe from the bottome of our hearts moſt humbly beſeech thee, to remit and forgive unto us all our offences and miſdeeds: that by the vertue of the precious bloud of Ieſus Chriſt, thy innocent *Lambe*, which he ſo abundantly ſhed (*to take away the ſins of the world*) all our ſins, both *originall and actuall*, may bee ſo cleanſed and waſhed from us, as that they may never be laid to our charge, nor ever have power to riſe up in Iudgement againſt us. And wee beſeech thee, good *Father*, for *Chriſt* his death & paſſions ſake: that thou wilt not ſuffer to fall upon us that fearefull curſe and vengeance, which thy law hath *threatned*, and our ſinnes have juſtly deſerved. And for as much, O Lord, as we are taught by thy word *that Idolaters, Adulterers, Covetous men, Contentious perſons, Drunkards, Gluttons, and ſuch like* inordinate

dinate livers, *ſhall not inherite the Kingdome of God*: powre the grace of thy *Holy ſpirit*, into our hearts, whereby we may bee *enlightned* to ſee the filthineſſe of our ſins, to abhorre them: and may bee more and more *ſtirred up* to live in *newneſſe* of life, and love of thy *Majeſtie*; ſo that wee may daily encreaſe in the obedience of thy *Word*, and in a conſcionable care of keeping thy *Commandements*.

And now, O Lord, wee render unto thee moſt hearty *thankes*, for that thou haſt elected, created, redeemed, called, juſtified, and ſanctified us in good meaſure in *this* life, and given us an aſſured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewiſe wee thanke thee for our life, health, wealth, libertie, proſperitie, and peace: eſpecially, O Lord, for the continuance of thy holy *Goſpel* among us, and for ſparing us ſo long, and granting us ſo gracious a time of *Repentance*. Alſo we praiſe thee, for all other

thy mercies bestowed upon us; more especially, for preserving us this night past, from al dangers that might have befalne our soules or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, wee beseech thee *protect and direct* us in the same. Blesse and defend us in our *going out* and *comming in*, this day and evermore. Shield us, O Lord, from the tentations of the Divell, and grant us the custody of thy *holy Angels*, to defend and direct us in all our *waies*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and Almightie *tuition*. Lord defend them from all *evill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserve us likewise this day, from falling into any *grosse* sinne, especially those whereunto our *natures* are most *prone*. *Set a watch before the doore of our lips*, that wee offend not thy *Majesty*, by any rash or false oathes: or by any lewd or lying speeches:

ſpeeches: give unto us *patient minds, pure and chaſte hearts*, and all other graces of thy Spirit, which thou knoweſt to be needfull for us, that wee may the better bee enabled to ſerve thee in holineſſe and righteouſneſſe. And ſeeing that all *mans* labour without thy bleſſing is in vaine, bleſſe every one of us in our ſeverall places and callings, *direct thou the worke of our hands upon us, even proſper thou our handy-worke*; (for except thou *guide* us with thy *grace*, our endeavours can have no good *ſucceſſe*.) And provide for us all things which thou, O Father, knoweſt to bee needfull for every one of us, in our ſoules and bodies this day. And grant that we may ſo paſſe through the *pilgrimage* of this ſhort life: that our hearts being not *ſettled* upon any tranſitory things, which wee meet with, in the way: our *ſoules* may every day be more and more *raviſhed* with the love of our *home*, and thine everlaſting *Kingdome*.

Defend likewiſe, O Lord, thy V-

verſall Church, and every particular member thereof: eſpecially we beſeech thee to continue the peace and proſperitie of theſe Churches, and Kingdomes wherein wee live. Preſerve, and defend from all evills and dangers, our Gracious *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, together with the *Lady Mary*, the Religious *Lady Elizabeth*, the Kings onely Siſter, and her Princely iſſue: Multiply their daies in bliſſe & felicitie: and afterwards crown them with everlaſting joy and glory. Bleſſe all our Miniſters, and Magiſtrates, with all graces needfull for their places, and governe *thou* them that they may governe us *in peace, and godlineſſe:* and of thy mercy, O Lord, comfort all our brethren that are diſtreſſed, ſick, or any way comfortleſſe, eſpecially thoſe who are afflicted either *with* an *evill* conſcience, becauſe they have ſinned againſt thy *Word*, or *for a good* conſcience, becauſe they will not ſinne againſt thy *truth*. Make the *firſt* to know,

know, that not one drop of the bloud of *Christ*, was a drop of *vengeance*, but al drops of *grace*, powerfull to procure pardon upon repentance, for the greateſt *ſins* of the chiefeſt ſinner in the world. And for the other, let not, O Lord, thy long ſufferance either too much *diſcourage* them, or too much *encourage* their enemies: but grant thē *patience* in ſuffering, & a gracious & ſpeedy *deliverance*, which way may ſtand beſt with their *comfort*, and thy *glorie*. Give every one of us grace, to be alwaies mindfull of his laſt end, and to bee prepared with faith and repentance, as with a *wedding garment*, againſt the time that thou ſhalt call for us out of this ſinfull world. And that in the meane while we may ſo in al things, & above all things, ſeeke thy *Glory*, that when this mortail life is ended, wee may then be made partakers of *immortalitie*, and life eternall, in thy moſt bleſſed and glorious *Kingdome*.

Theſe, and all other graces which thou, O Father, ſeeſt to bee

neceſſary for us, and for thy whole Church, we humbly beg and crave at thy hands: concluding this our imperfect prayer, in that *abſolute* forme of prayer which *Chriſt* himſelfe hath taught us, ſaying:

Our Father which art in heaven, &c.

After praiers, let every one of thy Houſhold (taking in the feare of God ſuch a break faſt or refreſhing as is fit) depart: the children *to Schoole, the* ſervants *to their worke*; every one *to his office, the* Maſter *and* Miſtreſſe *of the Family to their calling, or to ſome* honeſt *exerciſes for recreation, as they thinke fit.*

The Practice of Piety at meales and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy ſelfe upon theſe *Meditations*; to worke a deeper impreſſion in thy heart, of Gods *fatherly providence* and *goodneſſe* towards thee.

Medi-

Meditations before Dinner and Supper.

1. MEditate that *hunger* is like the ſicknes called a *Wolfe:* which if thou doeſt not feede, will devour thee, and eate thee up: and that meat and drinke, are but as *Phyſicke*, or meanes which God hath ordained, to relieve and cure this *naturall infirmitie*, and neceſſitie of man. Vſe therefore to eate and to drinke, rather to ſuſtaine and refreſh the *weakeneſſe* of nature, than to ſatisfie the ſenſuality & delights of the fleſh. Eate therefore to live, but live not to eate. A Skavenger whoſe living is to emptie, is to bee preferred before him that liveth but to fill privies. There is no ſervice ſo* *baſe*, as for a man to bee a ſlave to his belly. The Apoſtle termeth ſuch, *Belly-gods*, *Phil.* 3.19. Therefore we may boldly terme them as the Scriptures doe their Idols,* *Gillulim*, Dungy-gods, *Hab.* 2. 18. 19. 2 *King* 17.12. And as no one action (Gods ordinances excepted)

Hoc me docuiſti, ut quemadmodum medicamento ſic alimenta ſumpturus accedam. Aug. l. 10 Conf.

* *Major ſum & ad majora genitus, quàm ut mancipium ſim uni corporis.* Sene.

* Of *Gal*, which ſignifieth mans dung, as Ezech. 4. 17. 17.

makes a man more to reſemble a *beaſt*, than eating and drinking: ſo the *abuſe* of eating and drinking to *ſurfeiting*, *drunkenneſſe*, and *ſpewing*; makes a man more *vile* than a *beaſt*.

2. Meditate on the *omnipotencie* of God, who made all theſe creatures of *nothing*: of his *wiſedome*, who feedeth ſo many *infinite creatures* through the univerſall world, maintaining all their lives, which he hath given them; which ſurpaſſeth the wiſedome of all the Angels in heaven: and of his *clemency and goodneſſe*, in feeding alſo his *very enemies*.

Heb. 11. 3.
Pſa. 145. 15, 16.
Mat. 5. 14. 45, &c.
Act. 14. 17.

3. Meditate, how many ſorts of Creatures, as *beaſts*, *fiſh*, and *fowle*, have left their lives, to become food to nouriſh thee: and how *Gods providence* from remote places hath brought all theſe *portions* together on thy table, for thy nouriſhment: and how by theſe dead creatures hee maintaines thee in *health* and *life*.

4. Meditate, that ſeeing thou haſt

haſt ſo many *pledges* of *Gods* Fatherly *bounty*, *goodneſſe*, and *mercy* towards *thee*, as there *are diſhes* of meate on thy Table; Oh ſuffer not in ſuch a place, ſo *gracious a God*, to be abuſed by ſcurrillitie, ribaldry, or ſwearing: or the * fellow-brother, by diſgracefull *back-biting*, *taunting*, or *ſlandering*.

5. Meditate, how that thy Maſter *Ieſus Chriſt* did never eate any foode, but *firſt* hee bleſſed the Creatures, & gave *thankes* to his heavenly Father for the ſame. And after his laſt *Supper*, wee read that *hee ſung a Pſalme*. For this was the Commandement of God, *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, &c.* This was the practice of the *Prophets*: For, *the people would not eate at their feaſt, till* Samuel *came to bleſſe their meate.* And ſaith *Ioel* to Gods people: *You ſhall eate and bee ſatisfied, and praiſe the Name of the Lord your GOD.* This alſo was the practice of the *Apoſtles*. For Saint

Hanc ob cauſam Gentiles menſas ſacra & feſta nominabant.

* Saint *Auſten* had written over his table, *Quiſquis amat dictis abſentem rodere amicum hanc menſam vetitam noverit eſſe ſibi* Poſſid de vita Aug.

Luk 9 16. Mat 14 19. & 15 36. Mar. 6 41. and 8 6. Luk 24. Ioh 5.11. Mat.26 3. Deut.8 10. 1 Sa 9 13 Ioel 1 26. Act.27 35.

Saint *Paul* in the ſhip gave *thankes before meat*, in the preſence of all the people that were therein. Imitate thou therefore in ſo *holy* an action, ſo *bleſſed* a Maſter, and ſo many worthy preſidents that have followed him, and gone before thee. It may bee, becauſe thou haſt never uſed to give thanks at meals, therefore thou art now aſhamed to begin. Thinke it no ſhame to *doe* what *Chriſt* did; but bee rather aſhamed that thou haſt ſo long neglected ſo *Chriſtian* a dutie. And if the *Sonne of God* gave his Father ſuch great thankes for a dinner of *Barley-bread*, and *broyled fiſh*; what thankes ſhould ſuch a *ſinnefull man* as thou art, render unto God, for ſuch *varietie* of *good*, and daintie cheere? how many a true Chriſtian would bee glad to *fill* his belly with the morſels which thou *refuſeſt*; and doe *lacke* that which thou *leaveſt*? How *hardly* do others *labour* for that which they eat, and thou haſt thy foode *provided* for thee, without either *care* or *labour*?

Ioh. 9. 6. and 21. 6

To

To conclude, If *Pagan Idolaters* at their feasts were accustomed to *praise* their false *gods:* what a shame is it for a *Christian*, (at his dinners and suppers,) not to *praise* the true God, *in whom we live, move, and have our being?* Dan. 5. 1. 4. Act. 17. 28.

6. Meditate, that thy *body*, which thou dost now so daintily feed, must be (thou knowest not how soone) meat for *Wormes: When thou shalt say to corruption, thou art my Father; and to the Worme, thou art my Mother, and my Sister.* Iob 17. 14.

7. Meditate, how that many a *Mans table is made his snare:* so that through his intemperancie and unthankefulnesse, the meate which should nourish his body, *kils* him with a surfeit: in so much, that more are killed with this *snare*, then with the *sword.* And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meate and drinke, is unto us uncleane, till the same be *sanctified* by the *Word* of God, and *Prayer:* and that man liveth not by *bread only*, but by the *Word* Psal. 69. 12. Gen 3. 17. 1 Tim. 4. 4, 5. Mat. 4. 4. Levit. 26 26. Ezech. 4. 16. and 5. 10. 1 Sam. 9. 13. Mat. 14. 6. Luk. 24. 30.

1 Cor. 10.7. Rom. 14. 6. 1 Thes. 5.18. Eccl. 10. 17. Luk. 21. 34. Eccl. 31. 30. Nehe. 6. 10. Amos 6. 6. 1 Sam. 9. 13. Mat. 14. 19.

Word of Gods Ordinance, and his *blessing*, which is called the *staffe of Bread*. Sit not therefore downe to eate, before you *pray*, & rise not, before you give God *thankes*. Feed to suffice *nature*, yet rise with an *appetite*, and remember thy poore Christian *brethren*, who suffer hunger, and want those good things, wherewith thou dost abound.

These things, or some of them premeditated: (if there bee not a Samuel *present)* lift up with *all* comely reverence, *thy heart with thy hands and eies, unto the* Great Creator, *and Feeder of all* Creatures, *and before Meate, pray unto him thus:*

Grace before meate.

Psa. 104. 22. Ioc. 1. 19 Psa. 147. 9. Iob 39. 3. 1 Tim. 4.5.

O Most gracious God, and loving Father, who feedest *all Creatures* living, which depend upon thy Divine *providence:* wee beseech thee *sanctifie* these Creatures, which thou hast ordained for us: give them vertue to nourish our bodies,

bodies, in *life* and *health*: and give us grace to receive them *ſoberly*, and *thankefully*, as from thy hands: that ſo in the *ſtrength* of theſe and other thy *bleſſings*, wee may walke in the *uprightneſſe* of our *hearts*, before thy face, this day, and all the daies of our lives: through Ieſus Chriſt, our Lord and onely Saviour. *Amen.* 1 Reg. 19.8.

Or thus.

MOſt gracious God, and merciſull Father, we beſeech thee *ſanctifie* theſe Creatures to our uſe: make them *healthfull* for our nouriſhment; and us *thankefull* for all thy bleſſings, through Chriſt our Lord and onely Saviour. *Amen.*

Another Grace before meate.

OEternall God, *in whom we live, move, and have our beeing*, wee beſeech thee bleſſe unto thy Servants theſe Creatures, that in the *ſtrength* of them wee may *live*, to the ſetting forth of thy *praiſe* and *glory*: through Ieſus Chriſt our Lord and onely Saviour. *Amen.*

After

After every meale bee carefull of thy ſelfe and Family, as Iob *was for himſelfe, and his children,* Iob 1. 4. *leſt that in the cheerefulneſſe of eating and drinking, ſome ſpeech hath ſlipped out, which might be either offenſive to God, or injurious to man: And therefore with the like comely geſture and reverence give thankes unto God, and pray in this manner.*

BLeſſed bee thy holy name, O Lord our God, for theſe thy good benefits, wherewith thou haſt ſo *plẽtifully* at this time *refreſhed* our bodies: O Lord vouchſafe likewiſe to feede our ſoules with the *ſpiritual food* of thy holy *Word*, & *Spirit* unto life everlaſting. Lord defend and ſave thy whole Church, our gracious *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, and all the Royall Progenie; the Religious *Lady Elizabeth*, the Kings onely Siſter, and her Princely iſſue: Forgive us our ſinnes, and unthankefulneſſe,

paſſe

paſſe by our manifold *infirmities*, make us all mindfull of our *laſt end*, and of the *reckoning* that wee are to make to thee therein, and in the meane while grant unto us health, peace, and truth, in Ieſus Chriſt our Lord and onely Saviour.

Or thus.

BLeſſed bee thy holy name, (Oh Lord) for theſe thy good benefits, wherewith thou haſt refreſhed us at this time. Lord forgive us all our ſinnes and frailties: ſave and defend thy whole Church, our *King*, and his royal *poſteritie*, and grant us health, peace, and truth, in Chriſt our onely Saviour, *Amen.*

Or thus.

VVEe give thee thankes (Oh heavenly Father) for feeding our bodies ſo graciouſly with thy good creatures to this temporall life: beſeeching thee likewiſe to feed our ſoules with thy Holy Word unto life everlaſting. Defend (O Lord) thine Vniverſall Church, the

the *King*, and his royall *Posteritie*, and grant us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the morning. Thas (in holy imitation of our Lord, and his Disciples) *sing a Psalme. But in singing of Psalmes, either after Supper, or at any other time, observe these rules.*

Rules to bee observed in singing of Psalmes.

1. BEware of singing divine Psalmes for an *ordinary recreation*; as doe men of impure Spirits who sing holy *Psalmes* intermingled with profane *Ballads*. They are *Gods Word*, take them not into thy mouth in vaine.

2. Re-

2. Remember to sing *Davids Psalmes*, with *Davids Spirit*. Mat. 22. 43.

3. Practise Saint *Pauls* rule, *I will sing with the spirit, but I will sing with the understanding also.* 1 Cor. 14.15.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne words: but bee sure that the *matter* make more melody in your *hearts*, than the *Musicke* in your *eare:* for the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old verse: 1 Cor. 11.4. Eph. 5. 19. Col. 3. 16.

Non vox, sed votum, non musica chordula, sed cor.
Non clamans, sed amans, psallit in aure Dei.

'Tis not the voice, but vow:
Sound heart, not sounding string:
True zeale, not outward show:
That in Gods eare doth ring.

5. Thou maiest (if thou thinke good) sing all the *Psames* over in order:

order: for all are moſt divine and comfortable. But if thou wilt chuſe ſome *ſpeciall Pſalmes*, as more fit for ſome *times*, and *purpoſes*; and ſuch as by the oft uſage, thy people may the *eaſier* commit to memory:

Then ſing.

In the Morning, *Pſal.* 3. 5. 16. 22. 144.

In the Evening, *Pſal.* 4. 127. 141.

For mercy after a ſinne committed, *Pſal.* 51. 103.

In ſickneſſe, or heavineſſe, *Pſal.* 6. 13. 88. 90, 91. 137. 146.

When thou art recovered, *Pſal.* 30. 32.

On the Sabbath day, *Pſa.* 19 92. 65.

In the time of joy, *Pſal.* 80 98. 107. 136. 145.

Before Sermon, *Pſal.* 1. 12. 147. the 1. and 5. *Part* of the 119.

After Sermon, any *Pſalme* which concerneth the chiefe argument of the Sermon.

At the Communion, *Pſal.* 22. 23. 103. 111. 116.

For

For ſpirituall ſolace, *Pſal.* 15. 19. 25. 46. 47. 112. 116.
After wrong and diſgrace received, *Pſal.* 42. 69. 70 140. 144.

After the Pſalme, all kneeling downe in reverent manner (as is before deſcribed) let the Father of the Family, (or the chiefeſt in his abſence) pray thus.

Evening Prayer for a Family.

O Eternall God, and moſt gracious *Father*, wee thine unworthy Servants, here aſſembled, doe caſt downe our ſelves at the *footſtoole* of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, & actually in thought, word, and deede, tranſgreſſed *all* thy holy Commandements, ſo that in us naturally, there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatiencie, diſſembling, lying, luſt, vanitie, prophaneneſſe, diſtruſt, *too much* love of our ſelves, and the world:

world; *too little* love of thee, and thy Kingdome, but emptie and voide of faith, love, patience, and every ſpiritual grace. If thou therefore ſhouldeſt but enter into judgement with us, and ſearch out our naturall corruption, and obſerve all the curſed fruits and effects that wee have derived from thence: *Satan* might juſtly challenge us for his owne, and we could not expect any thing from thy Majeſtie, but thy wrath, and our condemnation, which we have long ago deſerved. But, good Father, for *Ieſus Chriſt* thy deare Sonnes ſake, *in whom onely thou art well pleaſed:* and for the merits of that bitter death, and bloudy paſſion', which wee believe that he hath ſuffered for us: have mercie upon us, pardon and forgive us all our ſinnes, and free us from the ſhame and confuſion, which are due unto us for them, that they may never ſeaze upon us to our confuſion in this life, nor to our condemnation in the world which is to come. And for as much

Mat. 3. 17.

as

as thou haſt created *us* to ſerve *thee*, as *all other* Creatures to ſerve *us*: ſo wee beſeech thee inſpire thy holy *Spirit* into our hearts, that by his illumination and effectuall working, we may have the inward ſight, and feeling of our ſins, and naturall corruptions, and that wee may not be blinded in them through *cuſtome*, as the reprobates are: but that we may more and more loath them, and bee heartily grieved for them, endevouring by the uſe of all good meanes to overcome, and get out of them. Oh let us feele the *power* of *Chriſts* death, killing ſin in our mortall bodies: and the vertue of his reſurrection, raiſing up our ſoules to newneſſe of life. Convert our hearts, ſubdue our affections, regenerate our minds, & purifie our nature: and ſuffer us not to bee drowned in the ſtreames of thoſe filthy vices, and ſinful pleaſures of this time, wherewith thouſands are carried headlong to eternal deſtructiõ: but daily frame us more and more to the likeneſſe of thy Son *Ieſus Chriſt*, that in righte-

Rom. 6. 6. Phil. 3. 10.

Rom. 8. 29. Eph. 4. 24.

righteousnesse and true holinesse, wee may so serve and glorifie thee, that living in thy *feare*, and dying in thy *favour*, we may in thine appointed time, attaine to the blessed Resurrection of the just, unto eternall life. In the meane while, O Lord, encrease our *Faith* in the sweete promises of the *Gospel*, and our repentance from dead workes, the assurance of our *hope* in thy promises, our *feare* of thy name, the *hatred* of all our sinnes, and our love unto thy children, especially those whom we shall see to stand in *need* of our helpe and comfort: that so, by the fruits of *Piety*, and a righteous life, we may bee assured, that thy Holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things: so far forth, as thy Divine wisedome shall think meet and necessary for every one of us.

And here, *O Lord*, according to our

our bounden duty, we confeſſe that thou haſt been exceeding mercifull unto us all, in things of this life: but infinitely more mercifull in the things of a better life: and therfore we doe here from our very ſoules, tender unto thee all humble, and hearty thankes, for all thy bleſſings and benefits beſtowed upon our ſoules, and bodies: acknowledging thee to bee that *Father of light from whom we have receiued all thoſe good and perfect gifts*: and unto thee alone for them, we aſcribe to be due all glory, honour, and praiſe, both now, and evermore. But more eſpecially, we praiſe thy Divine Majeſtie, for that thou haſt defended us *this day* from all perils, and dangers: ſo that none of thoſe judgements (which our ſinnes have deſerved) have fallen upon any one of us: Good Lord, forgive us the ſins which this day we have committed againſt thy divine Majeſtie, and our brethren: and for Chriſt his ſake, bee reconciled unto us for them. And wee beſeech thee likewiſe of

Jam. 1. 17.

the ſame thine infinite goodneſſe and mercy, to defend, and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of evill Angels, or any other feare or perill, which for our ſins might juſtly fall upon us. And that we may bee ſaſe *under the ſhaddow of thy wings*; wee here commend our bodies and ſoules, and all that we have, unto thine Almightie protection. Lord bleſſe, and defend both us, & them from all evill. And whileſt we ſleepe, doe thou, *O Father* (who never ſlumbreſt nor ſleepeſt) watch over thy children, and give a charge to thy *Holy Angels*, to *pitch their tents* round about our houſes, and dwelling, to *guard* us from all dangers: that ſleeping *with* thee, wee may in the next morning be wakened by thee: and ſo being refreſhed with moderate ſleepe, we may bee the fitter to ſet forth thy glory in the conſcionable duties of our callings.

Pſal. 78. 49. Pſa. 91. 5

Pſa. 91. 5

Gen. 32. 2. 2 King. 6. 16. 17. Pſal. 91. 11, 12. Heb. 14.

And we beſeech thee, O Lord, to be merciſull likewiſe to thy whole Church

Church, and to continue the tranquilitie of theſe kingdomes, wherein we live, turning from us thoſe plagues which the *crying ſinnes* of this Nation doe *cry* for.

Preſerve our Religious *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, with the reſt of the Royall progeny, the religious *Lady Elizabeth*, the Kings onely Siſter, and her Princely iſſue: all our Magiſtrates, and Miniſters, all that feare thee, and call upon thy name, all our Chriſtian brethren and ſiſters, that ſuffer ſickneſſe, or any other affliction or miſerie: eſpecially thoſe, who any where doe ſuffer perſecution, for the teſtimony of thy *holy Goſpel*, grant them patience to beare thy croſſe; and deliverance, when, and which way it ſhall ſeeme beſt to thy Divine wiſedome. And Lord, ſuffer us never to forget our laſt end, and thoſe reckonings, which then wee muſt render unto thee. In health and proſperity, make us mindful of ſickneſs, & of the evil day that is behind

Luk. 21. 35. Mat. 25. 3. &c.

that these things may not overtake us as a *snare*, but that wee may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroome* of our soules. And now, O Lord most holy, and just, we confesse that there is no cause, why thou (who art so much displeased with sinne) shouldest heare the Prayer of sinners: but for his sake onely who suffered for sin, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus* our Lord, and Saviour, wee humbly beg these, and all other graces which thou knowest to bee needfull for us, shutting up these our imperfect requests, in that *most holy* Prayer, which Christ himself hath taught us to say unto thee, *Our Father which art, &c.*

Thy grace, O Lord Iesus Christ, thy love, O heavenly Father; thy comfort, and consolation, O holy, and blessed Spirit, bee with us, and remaine with us this night, and for evermore. Amen.

Then saluting one another, as becommeth

commeth *Christians*, who are the *vessels of Grace*, and *Temples* of the holy *Ghost*, let them in the feare of God depart every one to his rest: using some of the former private meditations for Evening.

Thus farre of the Housholders publike *Practice of Piety, with his Family every day. Now followeth his Practice of Piety with the Church on the* Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

ALmighty God will have himselfe worshipped, not onely in a *private* manner, by private persons, & families: but also in a more *publike* sort, of all the godly joyned together in a visible *Church*, that by this meanes he may bee knowne not onely to be *God*, and *Lord* of every *singular* person; but also of the Creatures of the *whole universall* world.

Quest. But why doe not wee *Christians*, under the *New*, keepe the *Sabbath* on the *same* seventh

day, whereon it was kept under the *Old Testament*.

Mat. 12. 1. Deut. 18. 18, 19.

I answer: because that our *Lord Iesus* (who is the *Lord* of the *Sabbath*, and whom the Law it selfe commandeth us to heare) did alter it from that *seventh* day, to this *first* day of the Weeke, whereon wee keepe the *Sabbath*. For the holy Evangelist notes: that our *Lord* came into the middest of the Holy Assembly, on the two first daies of the two weekes immediately following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministeriall *keyes*, and power of building, and remitting sins. And, so it is most probable he did in a *solemne* manner *every first day* of the weeke, during the forty daies hee continued on earth, betweene the *Resurrection*, and *Ascension* (for the fiftieth day after, being the first day of the Weeke, the Apostles were assembled) during which time, hee gave Commandements unto the Apostles, and

Joh 19. 19 v. 28.

* *spake*

**Spake unto them those things which appertaine to the Kingdome of God,* that is, instructed them, how they should throughout the Churches (which were to bee converted) *change* the *Sabbath* to the *Lords day*: the bodily sacrifices of beasts, to the Spirituall sacrifices of Praise, Prayer, and contrite hearts, the [a] Leviticall *Priest-hood* of the Law to the Christian *Ministery* of the Gospel: the Iewish *Temples*, and *Synagogues*, to *Churches*, and *Oratories*, the Old Sacraments of *Circumcision* and *Passeover*, to *Baptisme*, and the *Lords Supper*, *&c.* as may appeare by the like phrase. *Act.* 19.8. and *Act.* 28.23. *Col.* 4.11. put for the whole *summe* of *Pauls* Doctrine, by which was wrought all these changes, where it tooke effect. So that as Christ was forty daies instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the Church under the Law: so he continued fortie daies teaching his disciples in *Sion*, what they should preach, and how they should

* Act. 1.2.3. *Cyril* bids vs note, that S. *Iohn* doth not simply set downe the manner of Christs appearing vnto *Thomas*, but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Diem igitur octavum Dominicum diem esse necesse est. Cyril in Iohan. lib.* 12. *ca.* 58.

[a] Heb. 7. 11, 12. Eph. 4. 8. 11. 1. 13.

Eph.4.11, 12.

governe the Church under the *Gospel*. And seeing it is manifest, that within those forty daies, *Christ* appointed what Ministers should teach, and how they should governe his Church to the worlds end; it is not to bee doubted, bnt that within those forty daies hee likewise ordained on what day they should keepe their *Sabbath*, and ordinarily doe the workes of their Ministerie, especially seeing that under the Old Testament, God shewed himselfe as carefull both by his Morall, and Ceremoniall Law, to prescribe the *time* as well as this matter of his worship. Neither is it a thing to be omitted, that the Lord, [a] who hath times, and seasons in his own power, appointed the first day of the weeke, to be the very day, [b] wherein hee sent downe from heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after cõtinued the publike exercising of their Ministery, in the [c] preaching of the word the [d] administration of the Sacraments, and the

[a] Act.1.7

[b] Act.1.1, &c.

[c] Act.2.1,4.

[d] Act.2.38.41, 42.

the [c] loosing of the sinnes of penitent sinners. Vpon these, and the like ground, [f] *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remẽbrance of his death: so the christian *Sabbath* is called the *Lords Day*, because it was ordained of the *Lord*, for the memoriall of his *Resurrection*. And as the Name of the [h] *Lord* honoureth the *one*, so doth it the other: & as the Lord of the *Sabbath*, by his *royall* prerogative, and *transcendent* authority could; so hee had also reason to change the Holy Sabbath from the seventh day to *this*, whereon wee keepe it. For as concerning the seventh day, which followed the sixe daies wherein God finished the Creation; there was no such *precise* institution, or necessitie of sanctifying it perpetually, but such, as by the same authority, or upon *greater* reason, and occa-

[c] Act. 2. 31. 39.
[f] Athan. *in frontispicio, hom de sent.*
[g] Apoc. 1. 20. The Scripture of the New Testament, gives not this honorable title to any thing, but only to the blessed Sabbath, & holy Supper. For as he substituted the Lords Supper in stead of the Passeover: so did he the Lords day, in the Iewish Sabbaths roome.
[h] 1 Cor. 11. 20.

casion, it might very well be changed, and altered unto *some* other seventh day. For the Commandement doth * not say, Remember to keepe holy *the seventh day, next following the sixth day of the creation*, or this, or that seventh day: but indefinitely remember that thou keep Holy *a seventh day*. And to speake properly, as wee take a day for the *distinction of time*, called either a day *naturall*, consisting of 24. houres, or a day *artificiall*, consisting of 12. houres, from Sun-rising, to Sun-setting: and withall consider the Sun *standing still* at noone, in *Ioshuahs* time, the space of a whole day: and the Sunne *going backe* ten degrees, (*viz.* five houres, almost halfe an artificiall day) in *Ezechias* time: the Iewes themselves could not keepe their Sabbath upon that *precise*, and *just distinction of time*, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diversitie of *Meridians*, and the *unequall rising*, and *setting* of the Sunne,

* Wolphii *Chronol. de Tem. l. 2. cap. 1. p. 29. Legis substantia est, sex diebus, terrenis negociis incumbere, septima divino cultui dare operam.*

Josh. 10. 12, 13. 2 Kings 20. 11.

Christoph. Helv. c. Syst. cont. Theol. cum Iudæis c. de Sab.

Sunne, every day varieth in ſome places a *quarter*, in ſome *halfe*, in other a *whole* day: Therefore the Iewiſh ſeventh day cannot preciſely bee kept at the *ſame inſtant* of time, every where in the world.

Now, our Lord Ieſus having authoritie as *Lord over* the *Sabbath*, had likewiſe now far greater reaſon, and occaſion to tranſlate the Sabbath from the *Iewiſh* ſeventh day, unto the ſeventh day, whereon Chriſtians doe keepe the Sabbath. Mat. 12. 8. Iſa. 56. 17, &c. Iſa. 66. 22. Pſ 90 3.

1. Becauſe that by his *Reſurrection* from the dead, there is wrought *a new ſpirituall Creation* of the world: without which all the Sonnes of *Adam* had been *turned* to everlaſting *deſtruction*, and all the workes of the firſt creation had miniſtred no *conſolation* unto us.

And in reſpect of this new ſpirituall Creation, the Scripture ſaith, that [a] *Old things are paſſed away, and all things are become new*: [b] *new* Creatures, [c] *new* people, [d] *new* men, [e] *new* knowledge, *new* Teſtament, [g] *new* Commandement, [h] *new* names,

[a] 2 Cor. 5. 17. [b] Gal. 6. 15. [c] 1 Pet. 2 10. [d] Eph. 4. 24. [e] Col. 3. 10. [f] Matt. 26. 28. [g] Joh. 12. 14. [h] Apo. 2. 17.

names, [i] *new* way, [k] *new* ſong, [l] *new* garment, *new* wine, *new* veſſels, [m] *new* Ieruſalem, [n] *new* Heaven, and a *new* Earth. And therefore of neceſſitie there muſt be in ſtead of the *old*, a *new* [o] Sabbath day to honour and praiſe our Redeemer, and to meditate upon the workes of our redemption, and to ſhew the new change of the old Teſtament.

[i] Heb. 10. 10.
[k] Apo. 39.
[l] Luk. 5. 36.
[m] Apo. 21.
[n] 2 Pet. 3. 13.
[o] Iſa. 66. 21.
Heb. 4. 9.

2. Becauſe that on this day, *Chriſt* reſted from all the ſufferings of his *Paſſion*, and finiſhed the glorious worke of our *Redemption*. If therefore the *finiſhing* of the worke of the *firſt creation*, whereby God mightily manifeſted himſelfe unto his creatures, deſerv'd a Sabbath for to ſolemnize the memoriall of ſo great a worke, to the honour of the worker, and therefore cals it *mine holy Day*: much more doth the *new Creation* of the World, *effected* by the reſurrection of *Chriſt*, (*whereby he mightily declared himſelfe to be the Sonne of God*) deſerve a Sabbath, for the perpetuall commemoration thereof, to the honour of *Chriſt*:

Iſa. 58. 13.

Rom. 1. 4.

and

and therefore worthily called *the Lords Day*. For, as the deliverance out of the Captivitie of *Babylon*, being greater, tooke away the *name* from the deliverāce out of the bondage of *Egypt*, ſo the *day* whereon *Chriſt* finiſhed the *redemption* of the world, did *more* juſtly deſerve to have the Sabbath kept on *it*, than on that day, wherein God ceaſed from *creating* the world. As therefore in the *Creation*, the firſt day wherein it was finiſhed, was conſecrated for a *Sabbath*: ſo in the time of *Redemption*, the firſt day wherein it was perfected, muſt bee dedicated to a holy reſt: but ſtil a ſeventh Day kept according to Gods moral Commandement. The *Iewes* kept the *laſt* day of the weeke, beginning the *Sabbath* with the *night*, when God reſted: but Chriſtians honour the Lord *better*, on the firſt day of the weeke, beginning the *Sabbath* with the *day*, when the Lord *aroſe*. They kept their *Sabbath* in remēbrance of the worlds creation: but Chriſtians celebrate it in *memoriall*

Apoc. 1. 10. Jer. 23. 7, 8.

Gen. 2. 2. Levit. 23. 32. Neh. 13. 19. Mat. 28. 1. Act. 20. 7. 11.

memoriall of the worlds *Redemption:* yea the *Lords* day being the first of the *Creation*, and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

Exo. 25. 31. As therefore under the *Old Testament*, God, by the *glory* consisting of 7. *Lamps, seven Branches, &c.* put them in remembrance of the *Creation, Light, and Sabbaths rest:* So under the *New Testament*, Christ *the true light of the World*, approacheth in the *midst of the* 7. *Lampes, and* 7. *golden candlesticks*, to put us in mind to honor our Redeemer in the *light of the Gospel* of the *Lords seventh day of rest.* And seeing the *Redemption*, both for *might and mercy* so far exceedeth the Creation; it stood with *great* reason, that the *greater* worke should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day diminish* the glory of the *Sabbath:* but rather being added, *augments* the *dignitie* thereof: as the name *Israel*, added unto *Iacob*, made

Apo. 1. 13

made the Patriarke the more *renowned.* Gen. 32. 28.

The reaſon taken from the example of *Gods reſting* from the worke of the *Creation* of the world continued in force till the Sonne of *God ceaſed* from the worke of the *Redemption* of the world, and then the *former* gave place to the *latter.*

4. Becauſe it was foretold in the *Old Teſtament*, that the *Sabbath* ſhould bee kept (under the *New Teſtament*) on the *firſt* day of the weeke.

For, firſt, in the 110. *Pſalme*, which is a Prophecy of *Chriſt*, and his Kingdome; it is plainely foretold, that there ſhould *be a ſolemne day of aſſembling, wherein all Chriſts people ſhould willingly come together in the beautie of holineſſe.* In ſo much that *no raine* (of peace) *ſhall bee upon thoſe Families, that in that feaſt will not goe up to Ieruſalem* (the Church) *to worſhip the King, the Lord of Hoſts.* Now on what day this holy Feaſt, and Aſſembly ſhould be kept; *David* ſheweth plainely, in *Pſalme* Pſa. 110. 3 Zach. 14. 17.

Psal. 118. which was a prophecie of Christ, as appeares, *Matt.* 21. 42. *Act.* 4. 11. *Ephes.* 2. 20. as also by the consent of all the *Iewes*, as *Ierome* witnesseth. For, shewing how *Christ*, by his ignominious death, should bee *as a stone rejected of the Builders, or chiefe Rulers of Iudea, and yet by this glorious Resurrection, should become the chiefe Stone of the Corner*: hee wisheth the whole *Church* to keepe holy *that day*, whereupon *Christ* should effect this wonderfull worke, saying, *This is the day which the Lord hath made, let us rejoyce, and be glad in it.* And seeing that upon this day, that which *Peter* saith of *Christ*, appeareth to bee true, *That God made him both Lord, and Christ*, *Act.* 2. 36. And therefore the whole Church under the *New Testament*, must celebrate the *day of Christs resurrection*. *Rabbi Bacchay* also saw the fall of *Adam* on the sixth day, that on the same day *Messias should finish the worke of Mans redemption.* And alluding to the speech of *Boaz* to *Ruth*,

Psa. 118. 24.

Zohar upon Gen. *fol.* 21. *H. Brough ton* Require of Consen. *p.* 50 51.

Ruth sleepe unto the morning, that *Messias* should rest in his grave all their Sabbath day, and he gathereth from that speech, *Gen.* 1. on the first day, *Let there be Light*, that the *Messias* should rise on the *first day of the weeke*, from death to life, and cause the Spirituall light of the Gospel to enlighten the world that lay in the shaddow of darkenesse and death, The Hebrew authour of the booke called, *Sedar Olam Rabbi*, *cap.* 7. recordeth many memorable things, which were done upon the first Day of the weeke, as so many types, that the chiefe worship of God should (under the *New Testament*,) be celebrated upon this day. As, *that on this day the cloud of Gods Majesty first sate upon his people. Aaron, and his Children, first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publikely unto God. The first day, wherein fire descended from Heaven. The first day of the World*, of the *Yeare*, of *Moneths*, of the *Weeke*, &c.

Ex H. Wolphii, *Chron. de Temp.* lib. 1. *cap.* 2.

All

All ſhadowing, that it ſhould bee the firſt, and chiefe holy-day of the *New Teſtament*. S. *Auguſtine* proveth by divers places, and reaſons, out of the Holy Scripture, that *the Fathers, and all the holy Prophets under the old Teſtament, did foreſee and know, that our Lords day was ſhadowed by their eighth day of Circumciſion.* And *that the Sabbath ſhould bee changed from the ſeventh day to the eighth, or firſt day of the weeke.* And *Iunius* out *of Cyprian* ſaith, that *Circumciſion was commanded on the eighth Day, as a Sacrament of the eighth Day, when Chriſt ſhould ariſe from the dead.* The *Councell Foro-Iulienſe* affirmes, that *Eſay propheſied of the keeping of the Sabbath upon the firſt day of the week.* If this Myſtery was ſo cleerly ſeene by the Fathers, under the ſhadowes of the *Old Teſtament:* ſure, the god of this world hath deepely blinded their minds, who cānot ſee the truth thereof under the ſhining light of the Goſpel. Therefore this change of the Sabbath day, under the

Aug. Epi. ad Ianar. 119. cap. 13.

Sacramẽtum hoc fuit dei illius octavi, quo Dominus reſurrexit ad juſtificationem noſtram, &c. ut ſcribit ad Fidum Cyprianus l. 3. Epiſt. 10. Iun. n

Gen. 17. 12.

2 Cor. 4. 4.

the New, was nothing but a fulfilling of that which was prefigured and fore prophesied under the Old Testament.

5. According to their *Lords* minde and Commandement, & the direction of the *Holy Ghost* (which alway assisted them in their *Ministeriall* Office,) the Apostles in all the Christian Churches (which they planted) *ordained:* that the Christians should keepe the Holy Sabbaoth, upon that seventh day, which is the *first day of* the weeke; [a] *Concerning the gathering for the Saints, as I have ordained in the Churches of* Galatia, *so do yee also. Every first day of the week, &c.* [b] *When ye come together in the Church* (being the Lords day) *to eate the Lords Supper* [c] *to remember and shew the Lords death till hee come, &c.* In which words note:

1. That the *Apostle ordained* this day to bee kept holy: there-

a 1 Cor. 16.1,2. *b* The Syriacke translation hath, *Quum cõgregamini, non sic ut justum est in die Domini nostri, comeditis & bibitis.* The Arabian translation also hath thus: *Non comeditis & bibitis prout verè diebus Domini nostri decet.* & Beza witnesseth, that in one ancient Greeke Copie, there is read, τὴν κυριακὴν, the Lords day aded to every first day, &c. [c] 1 Cor. 11.20,33,36.

fore

fore a divine Institution.

2. That the Day is named the *first day* of the weeke, therefore not the *Iewish* seventh, or any other.

3. *Every first day* of the weeke, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he settled one *uniforme order* in all the [d] *Churches of the Saints*, therefore it was *universall*.

5. That the exercises of this day, were * *collections* for the poore (which appeares by *Acts* 2 42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers, preaching of the Word*, and *Administration* of the Sacraments, therefore it was spirituall.

6. That he will have the *collection* (though necessary) removed, against his comming, lest it should

[d] 1 Cor. 14. 33.

* As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act. 20.7.

So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collections to be made on the first day of the weeke, but because that on this day the holy assembly was held in the Apostles time?

hinder

hinder his preaching: but not their holy meeting on the Lords day; for it was the time ordained for the publike worſhip of the Lord, which argueth a neceſſitie.

And in the ſame Epiſtle, Saint *Paul* proteſteth that he delivered them *none other* Ordinance, or Doctrine, but *what hee had received of the Lord.* In ſo much that hee chargeth them, that *If any man thinke himſelfe to bee a Prophet, or ſpirituall, let him acknowledge., that the things that I write unto you, are the Commandements of the Lord.* But he *wrote* unto them, and *ordained* among them, to keepe their *Sabbath* on the *firſt day* of the weeke: therefore to keepe the Sabbath *that day*, is the very *Commandement* of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who ſeeing ſo cleerely the Lords day to have beene inſtituted, and ordained by the Apoſtles, will not acknowledge the keeping Holy of the *Lords day*, to be a *Commandement* of

1 Cor. 11. 3. and 15 12.

1 Cor. 14. 37.

of the Lord? The *Iewes* confesse this *change* of the Sabbath, to have beene made by the Apostles, *Peter Alphon. in Dialog. contra Iudæos, tit.* 12. they are therefore more blind, and sottish than the *Iewes*, who prophanely deny it.

Act. 20. 4, 5, 6, &c.

At *Troas* likewise S. *Paul* together with seven of the *chiefe* Evangelists of the Church. *Sopater, Aristarchus, Secundus, Gayus, Timotheus, Tichicus,* & *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiving the *Lords Supper.*

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to heare *Paul* preach, but *the Disciples being come together to breake bread upon the first day of the weeke*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, 1 *Cor.* 11. 26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are

are call'd Diſciples, *Act.* 11.26. But at *Philippi*, whereas yet there were no Diſciples, *Paul* is ſaid to goe on their Sabbath day, to the place where the Iewes, and their Proſelites were wont to pray, and there preached unto them, *Acts* 16. 12, 13. ſo that it is as cleare as the Sun, that it was the Chriſtians uſuall manner, to paſſe over the Iewiſh ſeventh day, and to keepe the Sabbath, and their holy meeting on the *firſt* day of the weeke. And why doth S. *Iohn* call this the Lords day; but becauſe it was a day knowne to bee generally kept holy, to the honour of the Lord Ieſus (who roſe from death to life upon that day) throughout all the Churches which the Apoſtles planted? which Saint *Iohn* calleth the *Lords Day*, the rather to ſtirre up Chriſtians to a *thankefull* remembrance of their *Redemption*, by *Chriſt* his Reſurrection from the dead. And with the day, the *bleſſing* of the Sabbath is likewiſe *tranſlated* to the *Lords day*: becauſe that all the ſanctification belong-

Act. 21. 4, &c.

Apo. 1. 10. *Mos Chriſtianus, &c.* It is the manner of Chriſtians, to call it the Lords day, *Beda in Luc. cap.* 41.

Heb.2.5. Heb.2. 11.and 5.9.

belonging to this *new world is* in Christ, and from him conveyed to Christians. And becauſe there cannot come a *greater authoritie*, than that of *Chriſt*, and his *Apoſtles:* nor the *like* cauſe, as the *new Creation* of the world, therefore the Sabbath can never be altered from this day, to any *other*, whileſt this world laſteth. Adde hereunto, how the Scripture noteth, that in the *firſt* planting, and ſetling of the *Church*, nothing was done, but by the ſpeciall order, and direction of the *Apoſtles*, 1 *Cor.*11.34. 1 *Cor.*14.36. 37. *Tit.*1.5. *Act.*15.6,24. and the *Apoſtles* did nothing but what they had warrant for from *Chriſt*, 1 *Cor.* 11.23.

To ſanctifie then the *Sabbath* on the ſeventh *day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected.* So that the ſame *perpetuall* Commandement, which bound the *Iewes* to keepe the Sabbath on *that* ſeventh day, to celebrate the *worlds Creation*, binds *Chriſtians* to ſolemnize

nize the Sabbaoth on *this* ſeventh day, in memoriall of the *Worlds Redemption*: for the fourth *Commandement*, being a *Morall* Law, requireth a *ſeventh day*, to bee kept holy for ever. And the *Moralitie* of this, as of the reſt of the Commandements, is *more religiouſly* to be kept of us under the *Goſpel*, than of the *Iewes* under the *Law*: by how much we (in Baptiſme) have made a more *ſpeciall Covenant* with God, to keepe his Commandements: and *God* hath covenanted with us, to free us from the *curſe*, and to aſſiſt us with his *Spirit* to keepe his Lawes. And that this Commandement of the Sabbaoth (as well as the other nine) is *Morall* and *perpetuall*, may plainly appeare by theſe reaſons.

Ten reaſons demonſtrating the Commandement of the Sabbaoth to bee Morall.

1. BEcauſe *all* the reaſons of thi Commandement, are morall and perpetuall: And God hath

bound us to the obedience of *this* Commandement, with more forcible reaſons than to *any* of the reſt. Firſt, becauſe hee did foreſee, that irreligious men would either more carelelly *neglect*, or more boldly *breake* this Commandement, than any other. Secondly, becauſe that in the *practice* of *this* Commandement, the *keeping* of *all* the other conſiſteth: which makes God ſo often complaine, that *all* his *worſhip* is neglected, or overthrowne, when the *Sabbaoth* is either *neglected or tranſgreſſed. It would make a man amazed (ſaith Mr. *Calvin*) to conſider how oft, and with what *zeale, and proteſtation*, *God* requireth all (that will be *his people*) to ſanctifie the ſeventh day. Yea, how the *God of mercy*, *juſtly* puniſheth the breach of this Commandement with cruell death: as though it were the ſumme of his whole honour and ſervice.

* Ier. 25. 22. Ezec. 20. 19. 20. 21 24. Ezech. 23 Neh. 9. 4. ex Bodin. *de Repub.* l. 4 c. 1.

And it is certaine, that hee who makes no conſcience to breake the Sabbath, will not (to ſerve his turne) make

make any conſcience to breake any of the other Commandements: ſo he may doe it, without *diſcredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandement in the *middeſt* of the two tables: becauſe the keeping of *it*, is the *beſt* helpe to the keeping of all the *reſt*. The *conſcionable* keeping of the Sabbaoth, is the *Mother* of all Religion, and good diſcipline in the Church. Take away the Sabbaoth, & let every man ſerve God *when* hee liſteth: and what will ſhortly become of *Religion*, and that *peace* & *order*, which God will have to be kept in *his Church*? the *Sabbaoth day* is Gods *market day*, for the weekes proviſion, wherein *He* will have us to come unto *him*, and *buy of him without ſilver or money*, the *Bread* of Angels, and *water* of life, the *wine* of the Sacraments, & *Milke* of the Word to feede our ſoules: *tryed Gold*, to enrich our faith; precious *Eie ſalve*, to heale our ſpirituall blindneſſe: and the *white raiment* of Chriſts

1 Cor. 14 33. 40.

Eſa. 55. 1. 2.

Apo. 3. 18

righteouſneſſe, to cover our filthy nakedneſſe. Hee is not *farre* from true *Piety*, who makes conſcience to *keepe* the *Sabbaoth* day: but hee who can *diſpenſe* with his cõſcience to *breake* the *Sabbaoth* for his owne profit and pleaſure, his *heart* never yet felt, what either the *feare* of God, or *true* religion meaneth. For, of *this* Commandement may that ſpeech of S. *Iames* be verified: *He that faileth in one, is guilty of all*: Seeing therfore, that God hath *fenced* this Commandement with ſo many *morall* reaſons, it is evident, that the Commandement it ſelfe is *morall*.

Iam. 2. 9.

2. Becauſe it was commanded of God to *Adam* in his *Innocency*: whileſt (holding his happineſſe, not by Faith in *Chriſts Merits*, but by Obedience to *Gods Law*:) he *needed* no Ceremony, ſhadowing the Redemption of Chriſt. A Sabbaoth therefore of a ſeventh day cannot be ſimply a Ceremony, but an Eſſẽtiall part of Gods worſhip, enjoyned unto Man, when there was but one

one condition of all men. And if it was neceſſary for our *firſt Parents* to have a *Sabbaoth day*, to ſerve God in their *perfection*; much more need their *Poſterity* to keep the *Sabbaoth* in the ſtate of their *corruption*. And ſeeing *God himſelfe* kept *this* day holy, how can that man bee holy, that doth *wilfully* prophane it? Gen. 2. 8.

3. Becauſe it is one of the Commandemēts which *God* ſpake with his owne mouth, and twice wrote with his *owne* fingers in Tables of ſtone, to ſignifie their authoritie and perpetuity. Exod. 34. 1, &c.

All that God wrote were *morall* and *perpetuall* Commandements, and thoſe are reckoned *tenne* in number. Deut. 4. 13

If this were now but an abrogated Ceremony, then there were but *nine Commandemēts*. The Ceremoniall that were to bee *abrogated by Chriſt*, were written *all* by *Moſes*. Deut. 4. 4

But this of the Sabbaoth, with the other nine, written by God himſelfe, was put into the Arke, where no ceremoniall Law was put, to ſhew that they ſhould be the perpetuall *Rules*

of the Church, yet such as none could *perfectly* fulfill and keepe, but onely Christ.

1 Reg. 8. 9 Heb. 9. 3. Rom. 5. 17

4. Because Christ professeth, *that hee came not to destroy the morall Law:* and that the *least* of them should not be *abrogated* in his Kingdome of the *new Testament.* Insomuch, that *whosoever breaketh one of the least of these tenne Commandements, and teacheth men so, hee should bee called the least in the kingdome of Heaven:* that is, hee should have no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe *expressely* mentioneth the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42. yeares after his resurrection. By which time, all the *Mosaicall* ceremonies (except eating of bloud, and things strangled) were by a publike Decree of all the Apostles *quite abolished*, and abrogated in Christian Churches. And therefore Christ admonished his Disciples,

Mat. 5. 19

Act. 15 10 21. 24. 28.

ples, *to pray that their flight be not in the winter, nor on the Sabbaoth day.* Not in the winter; for that (by reaſon of the *foulenesse* of the waies and weather) their flight ſhould be more *painefull* and *troubleſome* unto them: not upon the *Sabbaoth*, becauſe it would be more *grievous* to their hearts, to ſpend *that day* in toyling to ſave their *lives*, which the Lord hath commanded to bee ſpent in *holy exercises*, to comfort their *ſoules*. Now if the ſanctifying of the Sabbaoth on this day had beene but *ceremoniall*: it had been no grief to have fled on *this day*, no more than on any *other* day of the week. But in that *Christ* doth tender ſo much this feare and griefe of being driven to *flie on the Sabbaoth day*: & therefore wiſheth his to pray unto God to *prevent ſuch* an occaſion: he plainely demonſtrates, that the *obſervation* of the Sabbath is no abrogated ceremony, but a Morall Cõmandemẽt, cõfirmed & eſtabliſhed by Chriſt among Chriſtians. If you would know the day whereupon

Mat. 24. 2.

appointed Christians to keepe the *Sabbaoth*, S. *Iohn* will tell you, that it was on the *Lords day*, *Apo.* 1. 10. If you will know on what day of the weeke that was, S. *Paul* will tell you, that it was on every *first day* of the weeke, 1 *Cor.* 16. 1.

As *Christ* admonished, so *Christians* pray, and according to their prayers, God (a little before the warres began) *warned* by an *Oracle*, all the *Christians in Ierusalem*, to depart thence, and to goe to *Pella*, a little Towne beyond *Iordan*: and so to escape the wrath of *God*, that should fall upon that City and Nation. If then a *Christian* should not, without *griefe of heart*, flye for the *safety* of his life on the *Lords day*, with what joy or *comfort* can a true Christian *neglect* the holy *exercises* of Gods worship in the Church, to spend the greatest part of the *Lords Day* in prophane and carnal sports, or servile labour? And seeing the destruction of *Ierusalem*, was both a *Type*, and an assurance of the destruction of the *World*, who seeth not

Euseb. hist eccle. l. 3. c. 5. It is probable that this Oracle was that voyce (*Migremus hinc* which, with an earthquake was heard by night in the Temple, mentioned by *Josephus, de bello Judaico. l. 7. c. 12. Mat. 24. 35.*

not, but that the holy *Sabbaoth* must continue till the very end of the world?

5. Becauſe that all the *Ceremoniall* Law was enjoyned to the *Iewes onely*, and not to the *Gentiles*: but this Commandement of the holy Sabbaoth, (as Matrimony) was inſtituted of *God*, in the ſtate of *innocency*, when there was but one ſtate of all men: and therefore enjoyned to the *Gentiles*, as well as to the *Iewes*. So that all Magiſtrates and Houſholders were commanded to *conſtraine all ſtrangers*, (as well as their *owne Subjects*, and *Family*) to obſerve the holy *Sabbaoth*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partition* wall to ſeparate *Iewes and Gentiles*. But ſeeing the *Gentiles* are bound to keep this Cõmandement as well as the *Iewes*; it is evident that it is no *Iewiſh* ceremony. And ſeeing the ſame authoritie is for the *Sabbaoth* that is for *marriage*: a man may as well ſay, that *marriage* is

Iſa. 56.6.

Neh. 13. 11. &c.

Eph. 2. 14.

The Practice of Piety.

but a ceremoniall Law, as the *Sabbath*. And remember, that where *marriage* is tearmed but *once* the covenant of God, becauſe inſtituted by God in the *beginning*: ſo the Sabbath is *every where* called the *Sabbath of the Lord thy God*, becauſe ordained by God *in the ſame* beginning, both of *time*, *ſtate and perpetuity*: therefore not Ceremoniall.

Pro 2.17. Mat.19. 6,8. *Nitimur in vetitum.* Hor. Rom.7.14 Gen.1 14. Iob 9 9. Iob 38.31 Amo.5.8. [a] To diſtinguiſh twixt Spring & Harveſt, Summer and Winter, and to foreſhew Iudgements to come. *Moadim* ſig Sacred times appointed for Gods holy worſhip, having ſpeciall

The *corruption* of our nature found in the *manifeſt oppoſition* of wicked men, and in the *ſecret unwillingneſſe* of good men to ſanctifie *ſincerely* the Sabbaoth, ſufficiently demonſtrateth that the Commandement of the Sabbaoth is *ſpirituall* and *morall*.

7. Becauſe that as *God* by a *perpetuall* decree, made the Sunne, the Moone, and other lights in the *Firmament* of Heaven, not onely to divide the *day from the night*, but alſo to be for [a] *ſignes* and for [b] *ſeaſons*, and for [c] *dayes*, and for [d] *yeeres*, ſo

ſignifications and promiſe. [c] One of the ſeven dayes of the weeke from the other. [d] *Solar. Sabbetarii* and *Iubilee*. Exod 23 11, 12.

hee

he ordained in the *Church* on earth, the holy Sabbaoth to be not onely the *appointed ſeaſon*, for his ſolemne worſhip: but alſo the perpetuall *rule, and meaſure of time.* So that as ſeven dayes make a *weeke*, foure *weekes* a *moneth*, 12. *moneths* a *yeare*: ſo *ſeven yeares* make a *Sabbaoth of yeares*, ſeven *Sabbaoths* of yeares a *Iubilee*: or 80. *Iubilees*, or 4000. years, or after *Ezechiel*, 4000 cubits, the whole time of the *Old Teſtament*, till Chriſt by his *Baptiſme* and *preaching*, began the ſtate of the *New Teſtament*. Neither can I heere paſſe over without admiration, how the Sacrament of *circumciſion*, continued in the Church 39. *Iubilees* from *Abraham*, to whom it was firſt given, unto the *Baptiſme* of *Chriſt* in *Iordan*: which was juſt ſo many *Iubilees* (after *Cucholcerus* account) as the world had cõtinued before from *Adam*, to the birth of *Abraham*. *Moſes* began his Miniſtery in the 80. yeare of his age, *Chriſt* enters upon his Office in the 80. *Iubilee* of the Worlds age.

Iuden chr. apud. ann. Mundi 1998.

Ioſeph

Ioseph was thirty yeares old, when he began to rule over *Egypt*, *Gen.* 41. 16. and the *Levites* began to serve in the Tabernacle at thirty yeares old: so *Christ* likewise, to answer these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when he began to bee thirty yeares of age, *Luk.* 3. 23. in the middest of *Daniels* last weeke; and so (continuing his Ministery on earth three yeares and a halfe) finished our redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeare, or in a yeare of *Iubile*. For example:

After M. *Rob. Pont.* his computation. Treatise of the last decaying age of the World, published *An. Dom.* 1600. *R. Post.* treat of last age, pag. 17.

The seventy weekes of *Daniel* beginning the first yeare of *Cyrus*, and the 3439. yeare of the world, cõtaine so many *years*, as the world did *weekes* of yeares unto that time: and so many *weekes of yeares*, as the world hath lasted *Iubilees*. *Daniels* seventy weekes of years, contained foure

foure hundred and ninetie ſingle yeares: the world before that time, 490. *weekes*, or *Sabbaoths* of yeares. *Daniels* period 70. *Weekes*, the worlds 70. *Iubilees:* ſo that to comfort the Church for their 70. years captivitie, which they had now according to *Ieremies* Prophecie, endured in *Babylon*; *Gabriel* tels *Daniel*, that at the end of 70. *weekes*, or *Sabbaoths of yeares*, that is, 70. times ſeven yeares, or 490. yeares, their eternall redemption from Hell, ſhould be effected by the death of Chriſt, as ſure as they were now redeemed from the Captivitie of *Babylon*. This period of *Daniels*, containing 70. *Sabbaoths*, or 10. *Iubilees* of yeares, began at the *firſt liberty*, granted the *Iewes* by *Cyrus*, in the firſt yeare of his raigne over the *Babylonians*, mentioned, *Hezr.* 1. 1. and ends juſtly at the time that Chriſt died upon the Croſſe. From the death of *Chriſt*, or the laſt end of *Daniels* weekes, to the ſeventy and one yeare of *Chriſt*, the world is meaſured by ſeven *ſeales*, or ſeven

Ier 25. 11, 12. Hezr. 1. 1

Sabbaoths

Sabbaths of yeares, making one cõpleat *Iubilee*. From the end of thoſe ſeven *ſeales*, the World is meaſured to her end by [a]7. Trumpets, each containing 245. years (as ſome conjecture, about 440. yeares hence, the truth will appeare:) *Enoch*, the ſeventh from *Adam*, having lived ſo many *yeares*, as there are *daies in the yeare*, 365. was tranſlated of God in a *Sabbaticall* yeare. *Moſes* the ſeventh from *Abraham*, as another *Enoch, is buried of God*, but born in a *Sabbaticall* yeare of the world, 2373. and in the 777. yeare ſince the Floud (after *Broughtons* Computation) is ſaved, as a new *Noah* in a Reede *Arke*, and liveth a *Builder* of the Church, ſo long as *Noah* was *building* the *Arke*, 120. yeares. The promiſe was made to *Abraham* in a Sabbaticall year, being the 2023 of the world. The ſixth yeare of *Ioſhuah*, being 2500. yeares from the Creation of the World, wherein the land was poſſeſſed, and divided among the Children of *Iſrael*, was a *Sabbaticall* yeare, and the

[a] 50.

Apoc. 5. [a] Apo. 8. 2. & 9. 7 *Napier*, on te *Apoc* Pro-*iuſtrepo* 6. 8. 9. and h's reſolution.

Pont. Of the laſt age of the World, page 11. Buchol 2 *Index Chron.* Broughtons conſent. *A. M.* 1430. Deut. 34. Pont. *ibid* & Scaliger. Buchole.

50. *Iubilee* from the Creation of the World. At this yeare *Moſes* begins his *Iubilee*, by which (as with a chaine of thirty linkes) hee tieth the parting of *Canaans poſſeſſion* to the *Iſraelites* by *Ioſhuah*, to the opening of the *Kingdome of Heaven to all believers by Ieſus.* And ſo carrieth the Church of the Iewes, by a [b] joyfull ſtreame of *Iubilees* from the *Type*, to the *ſubſtance*, from *Canaan* to *Heaven*, from *Ioſhuah* to *Ieſus*: for *Chriſt* at the end of *Moſes* thirtie *Iubilees*, and the beginning of the 30. yeare of his age, at his Baptiſme *openeth heaven*, and gives the *cleareſt Viſion* of the *bleſſed Trinitie*, that was ſeene ſince the world began. And by the ſilver *Trumpet* of his *Goſpel* proclaimes, according to the prophecy of *Eſay*, eternall redemption to all that repent and beleeve in him.

And the yeare of our Saviour Chriſts birth, being the 3948. of the World, was at the end of a *Sabbaticall* yeare, and the * 564. Septenary of the world. *Moſes* maketh

a Pont. *p.* 21. Buch, *Chronol. apud A. M.* 2500.

b Iubilee ſome deriv'd of Trumpets or Rams hornes, where with the Iubilee was ſounded: others frō *Jubal* a Kreame, becauſe the author they carry us to the death of Chriſt. a four eternal reſt and joy. Iſa. 61. Luke 4.

* *Pont* of the laſt decaying age of the World. *p* 2. 73. 2.

keth the common age of all men, to be *ten times seven.* Psal. 90. and every *seventh* yeare commonly produceth some notable [a] change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his mothers wombe, on the seventh day of his conception, hath *all his members* finished, and from that day groweth to the perfection of birth: which is alwaies either the ninth, or seventh month. At seven yeares old, the child *casts his teeth*, and receives new. And every seventh yeare after, there is some alteration or change in mans life, especially, at *nine times seven*, the *Clymactericke* yeare, which by experience is found to have beene fatall to many of those learned [b] men, who have beene the chiefest lights of the World. And if they escaped that yeare, yet most of them have departed this life, in a *septenary* yeare. *Lamech* died in the yeare of his life, 777. *Methu-*

[a] *expertū est in pleriſque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbique gravioris aut vitæ interitus, ut animi ægritudinis*, Angelli. lib. 1. c. 15. c 7. Augustus in Ep ad Caium *nepotem exulsa se* μλιμακτῆρα, *communem seniorum omnium 63. evasisse.* Bodin. *de Repub. l. 4. c 2.*

[b] *Aristotle, Cicero, Bernarde, Bocace, Erasmus, Luther, Melanthon, Sturmius.*

salem,

ſalem, the longeſt liver of the Sons of men, died when hee began to enter his 900. and 70. yeare. *Abraham* died, when hee had lived 25. times ſeven yeares. *Iacob* when he had lived 21. times 7. yeares. *David*, after he had lived ten times 7. yeares. So did *Galen*, & did *Petrarch*, who (as *Bodin* noteth) died on the ſame day of the yeare that hee was borne: ſo did the *Mayden Queene* * *Elizabeth*, of bleſſed and never-dying memory, who came into this world, the *Eve of the Nativitie of the bleſſed Virgin Mary*: and went out of this World, on the *Eve of the Annuntiation of the Virgin Mary*. *Hippocrates* died in the 15. *ſeptena*. *Hierome*, and *Iſocrates*, in their 13. *Pliny*, *Bartolus*, and *Cæſar*, *in their* 8. *ſeptenary*. And *Iohannes de temporibus*, who lived 361. yeares, dyed in the 53. *ſeptenary* of his life. The like might be obſerved of innumerable others. And indeed the whole life of a man is meaſured by the Sabbaoth: for, how many yeares ſoever

* Shee was, ſhe is (what can there more be ſaid?) In earth the firſt, in heaven the ſecond Maide, *Bodin. Buchol.*

soever a man liveth here: yet his life is but a life of seven daies multiplyed: so that in the number of 7. there is a mysticall perfection, which our understanding cannot attaine unto.

Climax vitæ vivendi fere septenariis, aut novenariis Fœminarum verò senariis definitur, Bodin *de Rep. lib. 4. cap. 2.*

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *seventh day Sabbaoth*, in knowing and worshipping God in this life: that so from Sabbaoth, to Sabbaoth, wee may bee translated to the eternall glorious *Sabbaoth* of rest and blisse, in the life to come.

Wis. 11. 17 Wolph. *Præm. Chron.* Apo. 10. 6 *Tempus ex rerum mundanarum duratione extrinsecus observata.*

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawne, and guided by a *certaine chaine* of Gods providence, disposing all things in *number, measure,* and waight. All *times* are therefore measured by the *Sabbaoth*: so that time and the Sabbaoth can never be separated. And the *Angel* sweares that *this measuring of time* shall continue

continue, *till that time* ſhall bee no more. And as the Sabbaoth had his *firſt inſtitution* in the *firſt Booke* of the Scriptures, ſo hath it its *confirmation* in the *laſt*: and as this Booke doth *authorize* this day: ſo this day *graceth* the Booke: in that the matter thereof was revealed upon ſo *holy* a day; the *Lords* revelation upon the *Lords* day. As well therefore may they pull the Sunne, Moone, and Starres out of the heavens, as aboliſh the Holy Sabbaoth (times mete-rod) out of the Church: ſeeing the Sabbaoth is ordained in the Church (as well as the Sunne and Moone in the Firmament) for the diſtinction of times.

H Wolp. *Chron. c. 1. Tempus cum mundo cepit, & unà deſiturum eſt. ibid.* Gen. 2 3. Apo. 1. 10

8. Becauſe that the whole Church, by an * Vniverſall conſent, ever ſince the *Apoſtles* time, have ſtill held the Commandement of the Sabbaoth, to be the morall and perpetuall Law of God, and the keeping of the *Sabbaoth* on the *firſt* day of the weeke, to be the inſtitution of *Chriſt* and his *Apoſtles*.

* *Si quid horum tota die per orbem frequentat Eccleſia. Nam hoc quin ita faciendum ſit diſputare, inſolentiſſimæ inſaniæ eſt*, Aug. Epiſt. 118. ad Ian.

The Synode, called *Synodus Colonienſis* *Synod. Col part. 9. c. 9.*

nienſis ſaith, that the *Lords* day hath beene famous in the Church *ever ſince the Apoſtles time*. *Ignatius* Biſhop of *Antioch* living in S. *Iohns* time, ſaith, *Let every one that loveth Chriſt; keepe holy the Lords day, renowned by his Reſurrection, which is the Queene of dayes, in which death is overcome, and life is ſprung up in Chriſt*. *Iuſtin Martyr*, who lived not long after him, ſheweth, how the Chriſtians kept their Sabbaoth *on the Lords day*, as wee doe. *Origen* who lived about 180. yeares after Chriſt, ſhewes the reaſon why the *Sabbaoth* is tranſlated to the Lords day. *Auguſtine* ſaith, *That the Lords day was declared unto the Church by the Reſurrection of the Lord upon that day. Et ex illo cœpit habere feſtivitatem ſuam*, and by Chriſt it was firſt ordained to bee kept holy. And in another place, *that the Apoſtles appointed the Lords day to be kept with all religious ſolemnitie, becauſe that upon that day our Redeemer roſe from the dead, which alſo is therefore called the Lords day.*

Ignat. *ad Magneſ.*

Apolo. 2.

Origen. *homilia 7. ſuper Exod 1.* *Epiſt ad Ianuar. 119 c. 13 & ad Caſſul. Epiſt. 86.* *Auguſt. de temp. ſer. 251.*

As

As therefore *David* ſaid of the *City of God*, ſo may I ſay of the *Lords day*, *Glorious things are ſpoken of the day of the Lord:* for it was the *birth day* of the world, the *firſt day* wherein all creatures began to have being. In it *light* was drawne out of *darkeneſſe*. In it the Law was given on Mount *Sinai*. In it the *Lord roſe* from death to life. In it the Saints came out of their graves, aſſuring that on it *Chriſtians* ſhould riſe to *newneſſe* of life. In it the *Holy Ghoſt* deſcended upon the *Apoſtles*. And it is very probable, that on the ſevēth day, when the ſeven Trumpets have blowne: the curſed *Iericho* of this world ſhall fall, and our true *Ieſus* ſhall give us the *promiſed* poſſeſſion of the *heavenly Canaan*.

Pſa. 87.3. Aug *de temp ſer.* 251. & 134 *Con. Conſt. Can.* 8. Wolphius *Chlib* 1. *c.* 10. Muſſ. Bi. pont *poſt Dom. paſc.* Mat. 27. 52 Codoman. *Annal. An. Mund.* 25 15.

Ioſh. 6. 13 Apo. 10 7

He that would ſee the uniforme conſent of Antiquitie, and practice of the Primitive Church in this point, let him read *Euſebius* Eccleſiaſticall hiſtory, *Lib.* 4. *c.* 23. *Tertullian, lib. de Idolatria, cap.* 14. *Chryſ. Ser.* 5. *de reſurrectione. Conſtitut.*

Aug. ad Coſulan. Ep. 86. & *ad Janu.* 119. *c.* 19

ſtitut. Apoſt. l. 7. cap. 37. Cyril. in Iohan. l. 12. c. 58. Of this judgement are all the found new writers: ſee Fox on the Apoc. 1. 10. Bucer in Mat. 12. 11. Gualt. in Malach. 3. hom. 23. Fulke on the Rhemiſt Teſtam. Apo. 1. 10. Chem. Exam. Con. Trid. par. 4. de diebus feſtis, Wolph. Chron. lib. 2. cap. 1.* Armin. Theſ. in 4. præcept. and innumerable others. Learned Iunius ſhall ſpeake for all. *Quamobrem cùm dies dominicus, &c. Wherefore ſeeing the Lords day is both by the fact of Chriſt (viz. his reſurrection, and often appearing to his Diſciples upon that day) by the example and inſtitution of the Apoſtles, and by the continuall practiſe of the Ancient Church, and by the teſtimony of the Scripture, obſerved and ſubſtituted into the place of the Iewiſh Sabbaoth; Ineptè faciunt, they doe fooliſhly, who ſay that the obſervation of the Lords day is by Tradition, and not from the Scripture, that by this meanes they might eſtabliſh the Traditions of men.* And againe, *the cauſe of this change is the reſurrecti-*

on

Aug. Ser de temp. 25. 1. & 1. 54 & Conc. 6. Conſtant can. 8.

* Non dubitamus quin variè apud Chriſtianos Sabbathum vieletur, non abſtinendo ab iis quæ aliis diebus licita ſant Armin. Iunius Prælect in Gen 2. 3.

on of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeede into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto; Not by the tradition of man, but by the observation & appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his Ascension into heaven, did appeare unto his Disciples, and came into their assemblies.

9. Because that the Lord himself expoundeth the *end* of the *Sabbaoth*, to be a *signe and document for ever, betwixt him and his people, that he is Iehovah, by whom they are sanctified*; and therefore muſt onely of them be *worshipped*: and upon the *paine of death*, chargeth his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall. Therefore the Sabbaoth is morall and perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Vpon this ground

Exod. 31. 13, 14, &c. Ezec. 20. 12 20. Ezec. 46. 1. 2. 3, &c. Exod. 35. 3. *Armin. disput Theolog. in præcep. 4. Thes. 14.* Act. 10. 1

Isa.58.13

ground it is, that the Commandement, termes this day, the *Sabbaoth of the Lord thy God.* And God himselfe cals it, *his holy day.* And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaoths and holy daies to the worship & honor of God alone. To dedicate therfore a Sabbaoth to the honour of any creature, is grosse Idolatrie. For the first Table makes it a part of Gods worship, to have a Sabbaoth to his honour: so doth *Levit.* 23. 3. 37, 38, &c. and *Ezek.* 20.20. *Neh.*9.14. the *Sabbaoth is put* for the *whole worship of God.* And our Saviour teacheth, that *wee must worship the Lord God only*, *Matth.* 4. and therefore keepe a Sabbaoth to the only honor of God. The holy Ghost notes it as one of *Ieroboams* greatest sinnes: that hee ordained a feast from the *device of his owne heart*, 1 *King.* 12. 33. And God threatneth *to visit Israel for keeping the daies of Baalim*: That is, of *Lords*, as Papists doe of Saints, *Hos.* 2.13. but saith, that *such forgat him.*

And

And ſo indeed none are leſſe careful in keeping the *Lords Sabbath*, than they, who are moſt *ſuperſtitious* obſervers of *mens holy daies*. The Church of *Rome* therefore commits groſſe *Idolatrie*.

Reade H. *Wolphius Chron. de Temp. l. 2. c. 4. p. 118. & c. 7. p. 140. &c.*

Firſt, in taking upon her to *ordaine Sabbaths*, which belongs onely unto the *Lord of Sabbath* to doe.

Secondly, in *dedicating* thoſe holy-daies to the *honour of Creatures*, which in effect is to make them *ſanctifying Gods*.

Thirdly, in tying to theſe daies, *Gods worſhip*, *Prayers*, *Faſting*, and *merit*.

Fourthly, in exacting on theſe daies of *mens invention*, a *greater meaſure* of ſolemnitie and ſanctification, than upon the *Lords Day*, which is *Gods Commandement*, which in effect is to preferre *Antichriſt* before *Chriſt*. Our *Church* hath juſtly aboliſhed all ſuperſtitious and Idolatrous Feaſts: and onely retaines a few holy daies, to the honour of *God alone*, and eaſing of

ſervants, *Deu.* 5.14. though long cuſtome forceth to uſe the *old names*, for *civill* diſtinction: as *Luke* uſed the *profane* names of *Caſtor*, & *Pollux*, *Act.* 28.11. and *Chriſtians* of *Fortunatus*, 1 *Cor.* 16.17. *Mercurius*, *Rom.* 16.14. and *Iewes of Mardocheus day*, 2 *Mach* 15.37.

10. Laſtly, the examples of Gods *Iudgements* on Sabbath-breakers, may ſufficiently ſeale unto them, whoſe hearts are not *feared*, how wrathfully Almightie God is diſpleaſed with them, who are wilfull profaners of the *Lords day*.

Num. 5. 32.

The Lord (who is otherwiſe the God of mercy) commanded *Moſes* to ſtone to death the man, who (of a *preſumptuous* mind) would openly goe to gather ſticks on the *Sabbath day*. The fact was ſmall: true, but his ſin was the greater, that (for ſo *ſmall* an occaſion) would preſume to breake ſo great a Commandement.

2 Mach. 27. 28. *Can. Magdel.* 12. & 6.

Nicanor offering to fight againſt the *Iewes* on the *Sabbath day*, was ſlain *himſelfe*, & 35000. of his men.

A Husbandman grinding Corne upon

upon the *Lords day*, had his Meale burned to aſhes.

Another carrying Corne on *this day*, had his Barne, and all his Corne therin burnt with fire from *heaven* the next night after. *Diſp. de tempore, Ser.* 117.

Alſo a certaine Nobleman (prophaning the *Sabbath* uſually in hunting) had a child by his wife with a head like a dog, and with eares and chaps, crying like a hound. *Theo. Cantiprat lib. 2. de apid. Timpii. ad miran. vindict. diu Theahiſt. Johan. Finc. lib. 3. de miraculis.*

A covetous *Flaxe-wife* at *Kinſtat* in *France*, *Anno* 1559. uſing with her maides to worke at her trade on the *Lords day*, it ſeemed unto them that fire iſſued out of the *Flaxe*, but did no harme: the next *Sabbath* it took fire indeed, but was quickly quenched: but not taking warning by this, the third *Sunday* after it tooke fire againe, burnt the houſe, and ſo ſcorched the *wretched woman*, with two of her children, that they died the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *Ianuary*, *Anno*

Stowes Abridgement, *Anno.* 1582. *Discite jam moniti Dominum non temnere Christum.*

Dom. 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, under the people, at a *Beare-baiting*, ſo that 8. were ſuddenly ſlaine, innumerable hurt and maimed. A warning to ſuch, who take more pleaſure on the *Lords day*: to be in a *Theatre* beholding *carnall* ſports: than to bee in the *Church* ſerving God with the *ſpirituall* workes of *Piety*.

Many fearefull examples of *Gods* judgements by fire, have in our daies beene ſhewed upon divers *Townes*, where the prophanation of the *Lords day* hath beene openly countenanced.

Stratford upon *Avon*, was twice on the ſame day twelve-month (being the *Lords day*) almoſt conſumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithfull *Miniſters*.

Teverton in *Devonſhire*, (whoſe remẽbrance makes my heart bleed) was oftentimes admoniſhed by her godly Preacher, that God would bring

bring ſome heavy Iudgemẽt on the Towne, for their horrible prophanation of the *Lords day*, occaſioned, chiefely, by their Market on the day following. Not long after his death, on the third of *Aprill*, *Anno Dom.* 1598. God (in leſſe then halfe an houre) conſumed, with a ſudden and fearefull fire, the whole Towne, except onely the *Church*, the *Court-houſe*, and the *Almes-houſes*, or a few poore peoples dwellings: where a man might have ſeen 400. dwelling houſes all at once on fire, and above fifty perſons conſumed with the flame. And now againe, ſince the former Edition of this Booke, on the fifth of *Auguſt* laſt; 1612. (14. yeares ſince the former fire) the whole Towne was againe fired, and conſumed, except ſome thirty *houſes of poore people*, with the *Schoole-houſe*, and *Almes-houſes*: they are blind, who ſee not in this, the finger of God. God grant them grace when it is next built, to change their Market-day, and to remoove all occaſions of

Whileſt the Preachers cried in the Church, prophanneſſe, prophanneſſe, *Gaine* would not ſuffer them to heare: therefore when they cried fire, fire, in the ſtreet, *God* would not ſuffer any to helpe.

prophaning the *Lords day*. Let other Townes remember the *Tower* of *Siloe*, *Luke* 13.4. and take warning by their neighbours chastisements, feare Gods threatnings, *Ier.* 17. 27. and beleeve Gods Prophets, if they will prosper, 1 *Chro.*20.20.

Many other examples of Gods Iudgements might be alleaged; but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day*: proceede in thy prophanation, it may be the *Lord* will make thee the next *example*, to teach others to keepe his *Sabbaths* better.

He punisheth *some* in this life, to signifie how he wil plague all wilfull transgressors of his Sabbaths at the last day.

Thus we have proved, that the Commandement of the Sabbath is *Morall*, and that the change of it from the seventh to the first day of the Weeke, was instituted by the authoritie of *Christ*, and of his *Apostles*. But as in promulgation of the Law, divers Ceremonies peculiar

liar to the Iewes, were annexed, the rather to bind that people to the more carefull performance therof, as to the first Commandement, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandement, *length of daies in Canaan*, typifying *eternall life in heaven*: to the sixth Commandement, *abstinence from bloud, & things strangled*, figuring the care to *abstaine* from all kind of Murther: and to the whol Law, the Ceremony of * *Parch-ment-lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement, were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and to no other people: as first, the *double* [a] *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience, than on the weeke daies: Secondly, the [b] *rigid and strict ceasing from making of fire*, [c] dressing of meate, and all bodily labour, both [d] remembring them

* Num. 15.18.

[a] Num. 28.9,10.

[b] Exod. 35.2,3.

[c] Exod. 16.23.

[d] Deut. 5.5.

them of their full deliverance by *Moſes* conduct from the fiery Furnaces, and ſlaverie of *Egypt*, upon [c] that day: as alſo ſhadowing unto them *the eternall redemption of their ſoules from Hell*, by the death of *Chriſt*. Thirdly, the keeping of the Sabbath upon *the preciſe ſeventh day in order of the Creation*: ſhadowing to the Iewes, that Chriſt by his death, and reſting on their Sabbath, in the grave, ſhould bring them reſt and eaſe, from the burthen and yoke of the Legall ceremonies, *which neither they, nor their Fathers were able to beare*, *Act.* 15. 10. *Col.* 2. 16. 17.

And howſoever in *Paradiſe*, before mans Fall, the keeping of the Sabbath on the ſeventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*: yet after the Fall, it became *Ceremoniall*, and ſubject to change in reſpect of the reſtauration by Chriſt. As *mans life* before the Fall, being *immortall*, became afterwards *mortall*: and *nakedneſſe* being an ornament before, became afterwards a *ſhame*: and

Marriage

[c] It was the *Sabbath day*, on which *Moſes*, & *the Children of Iſrael* ſang to God when *Pharaoh* and his hoaſt *were drowned in the ſea.* Exod. 15. *See Trem. & Iun.* Notes on Deut. 5. 15. and on Exod. 12. 15.

Marriage became a type of the *Mysticall union* betwixt Christ and his *Church*, *Ephes.6.* And to fulfill the Ceremonies (added for the *Iewes* sake unto the *Sabbath*) Christ at his death rested in the grave all the *Iewish* Sabbath day; and by that rest, fulfilled all those *ceremoniall accessaries*. Now as the ceasing of the Ceremonies annexed to the 1.5. & 6. Commandements, and to Marriage, did not abolish those Commandements and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the Sabbath; abolish the moralitie of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accesse of the *Substance*: and the *Shadow* overshadowed by the *Body*, (which is *Christ*) yet the holy *rest* (which was commanded and kept, before either the Iewes were a people, or those Ceremonies annexed to the

Sabbath) ſtill continueth as Gods perpetuall Law, whereby *all the poſteritie of Adam* are bound to reſt from their ordinarie buſineſſe, that they may wholly ſpend every ſeventh day in the ſolemne worſhip, and onely ſervice of God their Creator and Redeemer; but in the ſubſtance of the fourth Commandement, there is not found one word of any Ceremony.

The chiefe objections againſt the moralitie of the Sabbath are three.

Object. Gal. 4. 10. 1. That of *Paul* to the Galathians, *Yee obſerve daies, and moneths, and times, and yeares, &c.* But there the Apoſtle condemnes not the *morall* Sabbath, (which wee call the *Lords day*: and which *hee himſelfe* ordained according to Chriſts commandement, in the ſame *Churches of Galatia* and *Corinth*, and kept himſelfe in other Churches) but hee ſpeakes of the Iewiſh daies and times, and yeares, and the keeping of the Sabbath on the ſeventh day from the Creation, which hee termeth *ſhadowes of things to come*, aboliſhed

1 Cor. 16. 1. & 14 37. Act. 20 7

bolished now by Christ the body: and in the Law are called *Sabbaths*: but distinguished from the *morall Sabbaths*. Col. 2. 11 Lev. 23. 37, 38.

2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meat or drinke, or in respect of an holy day, or of the new moone, or of the Sabbath daies.* But here the Apostle meaneth the *Iewish* ceremonial Sabbaths, not the *Christians Lords day*, as before. Object. 2. Col. 2. 6.

3. That of the same Apostle to the *Romans*, *This man esteemeth one day above another day; and another counteth every day alike, &c.* But S *Paul* makes no such account. For the question there, is not between *Iew* and *Gentiles*, but betweene the *stronger* and *weaker* Christians. The *stronger* esteemed one day above another, as appeares, in that there was a day both commanded, and received in the Church, every where known & honored by the name of the *Lords day*. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord.* The Object. 3 Rom. 12. 5. Rom. 15. 1.

observation

whereof, becauſe of the change of the Iewiſh ſeventh day, ſome weak Chriſtians (as many now a-daies) thought not ſo neceſſary: ſo that if men (becauſe the *Iewiſh day* is abrogated) will not honour and keepe holy the *Lords day*, but count it like other daies: it is an argument (ſaith the Apoſtle) of their weakneſſe, whoſe infirmitie muſt be borne, till they have time to be further inſtructed and perſwaded. Other objections are frivolous, and not worth the anſwering.

The true manner of keeping holy the Lords Day.

NOw the ſanctifying of the Sabbath conſiſts in *two things*. Firſt, *In reſting from all ſervile and common buſineſſe pertaining to our naturall life.* Secondly, *in conſecrating that reſt wholly to the ſervice of God, and the uſe of thoſe holy meanes which belong to our ſpirituall life.*

For the firſt.

1. *The ſervile and common workes, from*

from which wee are to ceaſe, are generally all civill works from the *leaſt *to the greateſt*. More particularly;

Firſt, from all the works of our calling, though it were *reaping in the time of harveſt*.

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for *profit*, or for *pleaſure*: GOD hath commanded that the beaſts ſhould reſt on the *Sabbath day*, becauſe all occaſion of travelling or labouring with them ſhould be cut off from man. GOD gives them that day a reſt, and he that, *without neceſſitie*, deprives them of their reſt on the *Lords day*: the *groanes* of the poore tyred beaſts, ſhall in the day of the Lord, riſe up in *Judgement* againſt him. Likewiſe ſuch as ſpend the greateſt part of this day in *trimming, painting*, and *pampering* of themſelves, like *Iezabels*, doing the *divels* worke upon *Gods* day.

Thirdly, from keeping of *Faires*, or *Markets*, which for the moſt part God puniſheth with peſtilence, fire, and ſtrange floods.

Fourthly,

* Exod. 31.29, 30.

Exo. 31. 12, 13.

Exo. 31. 15, &c. Exod. 34.21. Neh. 13. 15. Ioh. 17. 21, 22, 27.

Deut. 5. 14.

Rom. 8. 22.

Deut. 25. 4. 1 Cor. 9. 9.

Neh. 13. 15, 16, 19.

Fourthly, from ſtudying any Bookes or Science, but the holy Scriptures, and Divinitie. For our ſtudy muſt be *to be raviſhed in Spirit upon the Lords day.* In a word, thou muſt on that day ceaſe in thy calling to do thy work: that the Lord by his calling, may doe his work in thee. For whatſoever is gotten by *common working* on this day, ſhall never be bleſſed of the Lord: but it will prove like *Achans* gold, which being got contrary to the Lords Commandement, brought the fire of Gods curſe, upon all the reſt which he had lawfully gotten. And if *Chriſt* ſcourged them out as *theeves*, who bought and ſold in his *Temple*, (which was but a *ceremony* ſhortly to be abrogated) is it to be thought, that hee will ever ſuffer thoſe to eſcape unpuniſhed who (contrary to his Commandement) buy and ſell on the *Sabbath day* which is his perpetuall Law? *Chriſt* calleth ſuch, ſacrilegious Theeves; & as well may they ſteale the *Communion cup*, from the *Lords Table*;

Apo. 1. 19.

as

as ſteale from God, the chiefeſt part of the *Lords day*, to conſume it in their owne *luſts*. Such ſhall one day find, the *Iudgements* of *God*, heavier than the opinions of *men*.

Fifthly, from all *recreations*, and *ſports*, which at other times are lawfull: for if lawfull workes be forbiddē on this day: much more lawfull ſports, which doe more *ſteale* away our affections from the contemplation of *heavenly* things, than any bodily work or labour. Neither can there bee unto a man (that *delighteth* in the Lord) any greater *delight* or recreation, than the ſanctifying of the *Lords day*. For can there bee any greater joy for a *perſon condemned*, than to come to his Prince his houſe to have his *pardon* ſealed? for one that is deadly *ſicke*, to come to a Phyſician that can *cure* him? or for a *prodigall* child that fed on the huskes of ſwine, to be admitted to eate the bread of life, at his *fathers* table? or for him who feares for *ſin* the tidings of death, to come to heare from God the aſſurance of eternall

Iſa. 85. 13, 14.

Pſa. 37. 4

eternall life? If thou wilt allow thy ſelfe, or thy ſervant recreation; allow it in the ſixe daies which are thine: not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be uſed on this day: but ſo far, as it may helpe the *ſoule* to do more cheerefully the *ſervice of God*.

Eph. 5. 18, 19.

Sixthly, from *groſſe feeding*, *liberall drinking* of Wine, or ſtrong drinke; which may make us either *drowzie*, or *unapt* to ſerve God, with our hearts and minds.

Rom. 12.11. Deut. 28.47. Iſa. 58. 13.

Seventhly, from all talking about worldly things, which hindreth the ſanctifying of the *Sabbath*, more than working: ſeeing one may *worke alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath*, onely by reſting from his *ordinary* worke, keepes it but as a *Beaſt*. But *reſt* on this day, is ſo farre commanded to Chriſtians, as it is an *helpe* to *ſanctification*: and *labour* ſo farre forbidden, as it is an *impedimẽt* to the outward and inward *worſhip* of God.

It

If then thoſe recreations, which are *lawfull* at other times, are on the *Sabbath* not *allowed*: much more *thoſe* that are altogether at *all* times unlawful. Who without mourning can endure to ſee Chriſtians keepe the *Lords day*, as if they celebrated a feaſt rather to *Bacchus*, than to the honor of our *Lord Ieſus*, the Saviour and Redeemer of the world? for having ſerved *God* but an *houre* in outward ſhew, they ſpend the reſt of the Lords day, in *ſitting downe to eate and drinke, and riſing up to play*; Firſt, *balaſting* their bellies with *eating* and *drinking*; and then *feeding* their luſts with *playing, and dancing*. Againſt which prophanation, *all* Holy Divines, both *old* and *new*, have in their times moſt *bitterly* inveighed. Inſomuch, that *Auguſtine* affirmeth, *that it was better to plough than to dance upon the Sabbath day*.

1 Cor. 10.7.

Exod. 31.6.18, 19.

Melius enim arare quam ſaltare in Sabbatho. Aug. in. tit. Pſal. 91.

Now in the name of *Almightie God*, (who reſted, having created Heaven and Earth) and of his *eternall* Sonne *Ieſus*, the *Redeemer* of his

Act. 17. 31. Rom. 2. 12, &c. 2 Thes. 2. 8, &c

his Church, who shal shortly come on the dreadfull day of doome, to judge all men according to the obedience, which they have shewed to his Commandements: I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and his Holy *Angels* at that day, that thou better weigh & consider whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chesse-playing*, *Bowling*, *Shooting*, *Beare-baiting*, *Carousing*, *Tipling*, *and such other fooleries of Robin-hood*, *Morrice-dances*, *Wakes*, *and May-games*, bee exercises that God will *blesse* and allow on the *Sabbath day*. And seeing that no action ought to bee done that day, but such, as whereby wee either *blesse God*, or looke to *receive a blessing* from God; how darest thou doe those things on that *blessed* day, on which thou darest not to pray to God to bestow a *blessing* on it to thy use? heare this, and tremble at this, *O prophane youth, of a prophane age?*

O heart all frozen, and void of the feeling of the grace of *God*! that having *every* day in ſixe, every *houre* in every day, every *minute* in every houre, ſo taſted the ſweete mercy of thy God in Chriſt, without which thou haddeſt periſhed every moment! Yet canſt not find in thy corrupt and irreligious heart, to ſpend in thy Maſters ſervice that *one day* of the weeke, which hee hath reſerved for his owne praiſe and worſhip. Let men in defence of their prophaneſſe, *object* what they will; and *anſwer* what the Divell puts in their mouthes: yet I would wiſh them to remember, that ſeeing it is an ancient Tradition in the Church, that the Lords *ſecond comming* ſhall bee upon the *Lords Day*; how little joy they ſhould have, to be overtaken in thoſe carnall ſports to pleaſe themſelves: when their maſter ſhould find them in ſpiritual exerciſes ſerving him. The prophaneſt wretch would then wiſh rather to be taken kneeling at prayers in the Church, than skipping like a Goat

Lactan.. l. 7. c. 1.

Goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilest they thus daunce on the *Lords day*, (contrary to the *Lords Commandement*) they doe but dance about the *pits brinke*; and they know not which of them shall first *fall* therein. Whereinto being once fallen without repentance, no *greatnesse* can exempt them from the vengeance of that *great God*, whose Commandement (contrary to their knowledge and conscience) they do thus *presumptuously* transgresse. If then Gods Commandement cannot *deter* thee; nor Gods Word *advise* thee: I say no more, but what S. *Iohn* said before me, * *He which is filthy, let him be filthy still.*

Apo. 12. 11.

* This was the last and heaviest curse that S^t. *John* wished spirituall *Babylon.*

For the second.

2. The *consecration of the Sabbaths rest consists in performing three sorts of duties.* First, *before*: Secondly, *at*: Thirdly, *after* the publike exercises of the Church.

The duties to be performed before the publike exercises, are:

1. To

1: To *give over working* betimes on the *Eve*, that thy body may bee the more refreſhed, and thy mind the better fitted to ſanctifie the *Sabbath* on the next day. For want of this *preparation*, thy ſelfe and thy ſervants being tired with labour and watching the night before, are ſo heavie, that when you ſhould bee ſerving God, and *hearing what his Spirit ſaith unto the Church* for your ſoules inſtruction: you cannot hold up your head for ſleeping: to the *diſhonour* of *God*, the *offence* of the *Church*, and the *ſhame of your ſelves:* therefore the Lord commands us not onely to *keepe Holy*: but alſo to *remember* afore-hand the Sabbath day, to keepe it Holy, by preparing our hearts, and removing all buſineſſe that might hinder us *to conſecrate it, as a glorious day unto the Lord.* Therefore whereas the Lord in the *other* Commandements, doth but either *bid* or *forbid:* hee doth *both* in this Commandement, and that with a ſpeciall *memorandum*, As if a Maſter ſhould charge his ſervant

Apoc. 2. and 3.

Iſa. 56. 2, &c. & 51. 13, &c.

ſervant to look well unto *ten things* of great truſt; but to have a *more ſpeciall* care to *remember one* of thoſe ten, for divers waighty reaſons: ſhould not a faithfull ſervant, that *loves* his Maſter, ſhew a *more ſpeciall care* unto that thing above all other buſineſſes?

Exo. 16. 23, &c. Thus *Moſes* taught the people over-night to remember the *Sabbath*: and it was a Holy cuſtome among our *forefathers*, when at the ringing of Prayer on the Eve before, the *Husbandman* would give over his labour in the field; and the *Tradeſman* his worke in the *Shop*, and goe to Evening Prayer in the Church, to prepare their ſoules: that their minds might more cheerefully attend *Gods worſhip* on the *Sabbath day*.

Exod. 9. 15. 1 Cor 7. 5. Gen. 35. 2. 1 Theſ. 4.4.

2. To poſſeſſe that night *thy veſſell in holineſſe and honour*: that thou maiſt preſent thy ſoule *more purely* in the ſight of God the next morning.

1 Sam. 21.5. Exod. 19. 16. Pſ. 9.22. Eccl.4. 17. 3. To riſe up *early* in the *morning* on the *Sabbath day*. Be carefull therefore

therefore to riſe *ſooner* on this day, than on other daies: by how much the *ſervice* of God is to be preferred before all *Earthly* buſineſſes. For there is no *Maſter* to ſerve ſo *good* as *God*: and in the end, *no worke* ſhal bee better rewarded than his *ſervice*.

4. When thou art up, conſider with thy ſelfe, what an *impure* ſinner thou art; and into what an holy place thou goeſt to appeare, before the *moſt holy God*, who ſeeth thy heart, and hateth all impuritie and hypocriſie. Examine thy ſelfe therfore before thou goeſt to Church, what *grievous* ſins thou haſt committed the *weeke paſt*; *confeſſe* them unto God, and *earneſtly* pray for the pardon and forgiveneſſe of them, and ſo *reconcile* thy ſelfe with God in *Chriſt*. *Renue* thy *vowes* to walke more conſcionably, and pray for an increaſe of thoſe graces which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray, that thou maiſt have *Grace* to heare the *Word of God* read

read and preached with *profit*: and that thou maieſt receive the holy *Sacrament* with *comfort* (if it bee Communion day) that God by his *holy Spirit* would aſſiſt the Preacher, to ſpeake ſomething that may
Col. 4. 3. *kill thy ſinne*, and *comfort thy ſoule*: which thou maiſt doe in this or the like ſort.

A morning Prayer for the Sabbath day.

Pſal. 92. 1, 2, 5. *Lord moſt high*, O God eternall, al *whoſe workes are glorious, and whoſe thoughts are very deepe: there can bee no better thing, than to praiſe thy Name, and to declare thy loving kindneſſe in the morning, on thy holy and bleſſed Sabbath day.* For it is thy wil & Commandement, that we ſhould ſanctifie this day in thy ſervice and praiſe: and in the thankfull remembrance, as of the *creation* of the world by the power of thy *Word*: ſo of the *redemption* of Mankind by the death of thy *Sonne*.

Thine

Thine (O Lord) I confeſſe, is greatneſſe, and power, and glory, and victory, and praiſe: for all that is in heaven and earth is thine: Thine is the Kingdome, O Lord, and thou excelleſt as head over all. Both riches and honour come of thee, and thou raigneſt over all, and in thine hand is power and ſtrength; and in thine hand it is to make great, and to give grace unto all. Now therefore O my God, I praiſe thy glorious Name: that whereas I a wretched ſinner, having ſo many waies provoked thy Majeſty to anger and diſpleaſure; thou notwithſtanding, of thy favour and goodneſſe, (paſſing by my prophaneneſſe and infirmities) haſt vouchſafed to adde this *Sabbath* againe unto the number of my daies. And vouchſafe, O heavenly Father, for the merits of *Ieſus Chriſt* thy Sonne (whoſe glorious Reſurrection thy whole Church celebrateth this day) to pardon and forgive mee all my ſinnes and miſdeeds. Eſpecially, O Lord,* cleanſe my ſoule from thoſe filthy ſinnes, with the bloud of thy moſt

1 Chro. 29. 11, &c.

* Here thou maieſt confeſſe whatſoever ſin of the laſt weeke clogs thy conſcience. Ioh. 1. 29

moſt pure and undefiled *Lambe, which taketh away the ſinnes of the world.* And let thy *Holy Spirit* more and more ſubdue my corruptions, that I may bee *renued* after thine *owne Image*, to ſerve thee *in newneſſe of life, and holineſſe of converſation.* And as of thy mercy, thou haſt brought mee to the beginning of this *bleſſed day*; ſo I beſeech thee, make it a day of *Reconciliation*, betwixt my *ſinnefull ſoule*, and thy *divine Majeſtie.* Give me grace to make it a day of *Repentance* unto thee, that thy goodneſſe may ſeale it to be a day of pardon unto mee: and that I may remember, that the keeping Holy of this day, is a Commandement which thine *owne finger* hath written: That on this day, I might meditate on thy glorious workes of our *Creation* and *Redemption*, and learne how to *know* and to *keepe* all the reſt of thy Holy Lawes and Commandements. And when anon, I ſhall with the reſt of the holy Aſſembly, appeare before thy preſence in thy houſe, to

to offer unto thee our *Morning Sacrifice of praiſe and Prayer: and to heare what thy Spirit, by the preaching of thy Word, ſhall ſpeake unto thy Servant*, O let not my ſinnes ſtand as a *Cloud*, to ſtop my Praiers from *aſcending* unto thee; or to keepe backe thy Grace from deſcending by thy Word, into my heart. I know, O Lord, and tremble to thinke, that *three parts* of the good Seede falles upon bad ground. O let not my heart be like the *high-way*, which through hardneſſe, and want of true underſtanding, receives not the Seede, till the evill one commeth, and catcheth it away: nor like to the *ſtony ground*, which heareth with joy for a time, but falleth away as ſoone as perſecution ariſeth for thy Goſpels ſake; nor like the *thorny ground*, which by the *cares of this world, and the deceitfulneſſe of riches, choaketh the Word which it heareth, and makes it altogether unfruitfull*: but that like unto the *good ground*, I may heare thy Word, with an *honeſt and good*

Mat 13. 1, &c. Luk. 8. 25.

heart, understand it, and keepe it, and bring forth fruit with patience, in that measure that thy Wisedome shall thinke meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord,
Col. 4. 3. the *doore of utterance* unto thy faithfull servant: whom thou hast
Act. 26. 18. sent unto us *to open our eies that wee may turne from darkenesse to light, & from the power of Satan unto God: that wee may receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith in Christ.* And give mee grace to submit my selfe unto his Ministerie, as well when he *terrifieth* mee with judgements, as when hee *comforteth* mee with thy Mercies. And that I may
1 Thes. 5. 13. Heb. 13. 17. have him *in singular love for his works sake*; because he *watcheth* for my soul, as he that must give an account for the same unto his Master.
1 Cor. 11. 10. Eph. 3. 10. 1 Pet. 1. 12. And give mee grace to behave my selfe in the *holy* Congregation with comelinesse and reverence, as in *thy presence*, and in the sight of *thy holy Angels*. Keepe me from *drowsinesse*

and

and *ſleeping*, and from all wandring thoughts, and worldly imaginations: ſanctifie my *Memory*, that it may be apt to receive, and firme to remember thoſe good and profitable Doctrines, which ſhal be taught unto us out of thy Word. And that through the *aſſiſtance* of thy *Holy Spirit*, I may put the ſame leſſons in practice, for my *direction* in proſperitie, for my conſolation in miſerie, for the amendment of my life, and the glory of thy Name. And that this day, which *godleſſe* and *prophane* perſons ſpend in their owne luſts and pleaſures, I (as one of thy obedient ſervants) may make *my chiefe delight to conſecrate it to thy glory and honour, not doing mine owne waies, not ſeeking mine owne will, nor ſpeaking a vaine word:* but that ceaſing from the workes of ſinne, as well as from the workes of mine *ordinarie calling*, I may through thy bleſſing, feele in my heart the beginning of that *eternall Sabbath*, which in unſpeakeable joy and glory I ſhall

Iſa 58. 13.

Isa.66. 33. celebrate with thy *Saints and Angels*, to thy praise and worship, in thy Heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Iesus; in that forme of Prayer which hee hath taught me.

Our Father which art in Heaven, &c.

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family; cal all thy *household* together, read a Chapter, and pray as in the weeke daies: but remember so to dispatch these *private preparations* and duties, as that thou and thy Family may be in the Church, before the beginning of Praiers. Else your private exercises are rather an *hindrance* than a *preparation*. And as thou (and thy household) doe goe in all *reverence* towards the *Church*, let every one meditate thus with himselfe.

Things

Things to be meditated as thou goeſt to the Church.

1. THat thou art going to the *Court* of the Lord, and to ſpeake with the great God by *prayer*; and to heare his Majeſtie *ſpeake* unto thee by his *Word*: and to receive his *bleſſing* on thy *ſoule*, & thy *honeſt labour*, in the *6. daies* laſt paſt. Pſa. 104. 4.

2. Say with thy ſelfe by the way, *As the Hart brayeth for the rivers of water, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, even for the living God: When ſhall I come and appeare before the preſence of God?* For, *a day in thy Courts is better than a thouſand otherwhere. I had rather bee a doore-keeper in the Houſe of my God, than to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy Houſe in the multitude of thy mercies, and in thy feare will I worſhip toward thine holy Temple.* Pſal. 42. 1, 2. Pſal. 48. 19. Pſa. 5. 8.

3. As thou entereſt into the Church, ſay, *How feareſull is this place, this is none other but the houſe* Gen. 18. 16, 17. 1 Cor. 14, 25.

of God, this is the gate of Heaven. Surely, the Lord is in this place: God is in this place indeed. And prostrating with thy face downeward, being come to thy place, say, *O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the daies of my life, to behold thy beauty, and to visite thy Temple: Therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry; have mercy also upon me, and heare me. Doubtlesse, kindnesse and mercy shall follow mee all the daies of my life, and I shall remaine a long season in the House of the Lord.* And this is that preparation; or looking to our feet; whereto *Salomon* adviseth us, before we enter into the House of *God*.

Psa. 26. 8

Psa. 27. 4

Psa. 27. 6

Psa. 23. 6

Eccl. 4. 27.

The

The second sort of duties, which are to be performed at the time of the holy assembly.

WHen Prayers begin, lay aside thine owne private Meditations; and let thine *heart* joyne with the Minister, and the whole Church, as being *one body* of Christ; and because that God is the *God of order*, hee will have *all things* to be done in the *Church* with *one heart and accord*: and the exercises of the *Church* are *common* and *publike*. It is therefore an *ignorant pride*, for a man to thinke his owne private praiers more effectuall than the publike praiers of the whole Church. *Salomon* therefore adviseth a man not to be *rash*, to utter a thing in the Church before God. Pray therefore when the *Church praieth*, *sing* when they *sing*, and in the action of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the avoyding of *scandall*, the continuance of *charity*,

1 Cor. 13.12. Act. 2.2. 45. and 4.32.

Eccle. 5. 1.

Ezc.46. 10. Psa.110. 3.

rity, and in teſtimony of thine *obedience*) * conforme thy ſelfe to the manner of the Church wherin thou liveſt.

Whileſt the Preacher is expounding and applying the Word of the *Lord*: looke upon him; for it is a great *helpe* to ſtirre up thine attention, and to keepe thee from wandering thoughts: *ſo the eies of all that were in the Synagogues, are ſaid to bee faſtened on Chriſt* whileſt hee preached: and that all *the people hanged upon him when they heard him.* Remember that thou art there as one of *Chriſts Diſciples, to learne the knowledge of Salvation, by the remiſſion of ſinnes, through the tender mercy of God, Luke 7. verſe 7.*

Bee not therefore in the *Schoole* of Chriſt, like an idle Boy in a *Grammer Schoole*: that *often heareth*, but *never learneth* his leſſon: and ſtill goeth to Schoole, but profiteth nothing. Thou hateſt it in a child: Chriſt deteſteth it in thee. To the end therefore, that thou mayeſt

* *Cum Romam venio, Ieiuno Sabbato: cum hîc ſum, non Ieiuno. Sic & tu ad quam forte Eccleſiã veneris ejus morem ſerva, ſi cuiquam non vis eſſe ſcandalo, nec quenquam ubi.* Amb. conſi. Aug. Epi. ad Ianuar. Luk. 4. 20. Luke 19. 48.

eſt the better profit by hearing, marke:

1. *The coherence and explication of the Text.*

2. *The chiefe ſumme or ſcope of the holy Ghoſt in that Text.*

3. *The diviſion or parts of the Text.*

4. *The doctrines; and in every doctrine the proofes, the reaſons, and uſes thereof.*

A method of all others, eaſieſt for the people (being accuſtomed thereto), to helpe them to remember the Sermon: and therefore much wiſhed to bee put in practice of all faithfull Paſtors, who deſire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method bee too curious or *confuſed*, then labour to remember.

1. *How many things he taught, which thou knewеſt not before: and be thankefull.*

2. *What ſins he reproved, whereof thy conſcience tels thee that thou art*

art guilty; and therefore must bee amended.

3. *What Vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them, with more zeale and diligence.*

Isa.2.3. Act.10. 33. 1 Cor. 17.25. Gal.4. 14. 1 Thess. 2.13. Apo. 2.7 Luk. 24. 3.

But in hearing, apply every speech as spoken to *thy selfe*, rather by *God* than by *Man*, and labour not so much to heare the words of the Preacher sounding in thine *eare*, as to feele the operation of the *spirit*, working in thy *heart*. Therefore it is said so often, *Let him that hath an eare, heare what the spirit speakes to the Church.* And, *Did not our hearts burne within us, whilest hee opened unto us the Scriptures?* And thus to heare the Word, hath a [a] blessing promised thereto. It is the acceptablest [b] *sacrificing* of our selves unto God. It is the [c] *surest note* of Christs Saints: the [d] *truest marke* of Christs sheepe: the [e] *apparentest* signe of Gods Elect: the *very bloud*, as it were, which uniteth us to bee the [f] *spirituall kindred*, Brethren and Sisters

[a] Luk. 11.28.
[b] Rom. 15.16.
[c] Deut. 33.3.
[d] Ioh.10. 17.
[e] Ioh.8.4 & 18.37.
[f] Luk.8. 21. Mar.3. 25.

Sisters of the Sonne of God. This is the best Art of memory for a good hearer.

When the Sermon is ended:

1. Beware thou depart not like the *nine Lepers*, till that for thine *instruction* to saving health; thou hast returned thankes and praise to God by an *after praier*, and singing of a Psalme. And when the *blessing* is pronounced, *stand* up to receive *thy part* therein, and heare it; as if *Christ himselfe* (whose Minister hee is) did pronounce the same unto thee: for in this case it is true; *Hee that heareth you*; *heareth mee*, and the Sabbath day is *blessed*, because God hath appointed it to bee *the day*, *wherein by the Mouth of his Ministers*, *hee will blesse his people*, *which heare his Word*, *and glorifie his Name*, For though the Sabbath day in it selfe bee no more blessed than the other sixe daies; yet (because the Lord hath appointed it to *holy uses* above others) it doth as farre excell the other daies of the Weeke: as the

Ezec 46. 10.

Luk. 10. 16.

Num. 6. 23,27.

the *consecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eate at our *owne Table.*

1. If it bee a Communion day, draw neere to the Lords Table in the *Wedding Garment* of a *faithfull* and *penitent heart*, to bee partaker of so holy a *Banquet.*

And when *Baptisme* is to bee administred, stay and behold it with all reverent attention, that so thou maist; First, shew thy *reverence* to Gods *ordinance*: Secondly, that thou maiest the better consider thine *owne ingrafting* into the visible body of *Christs Church*: and how thou *performest* the *vowes* of the new Covenant. Thirdly, that thou maiest repay thy *debts* in praying for the Infant which is to bee baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptisme, by his *blond* and *Spirit.* Fourthly, that thou maiest *assist* the Church in praising God for *grafting* another member into his

mysticall

myſticall Body. Fifthly, that thou maieſt prove whether the effects of Chriſts death *killeth* ſinne in thee, and whether thou be *raiſed* to newneſſe of life, by the *vertue* of his *Reſurrection*: and ſo to be humbled for thy *wants*, and to be thankefull for his *grace*. Sixthly, to ſhew thy ſelfe to bee a free man of Chriſts *Corporation*: having a voice or conſent in the admiſſion of others into that Holy ſociety.

3. If there be any *Collection* for the Poore, freely without *grudging* beſtow thy Almes, as God hath *bleſſed* thee with abilitie. 1 Cor. 16. 1. 1 Cor. 9. 5, 6, 7, &c.

And thus farre of the duties to be performed in the Holy Aſſembly.

Now of the third ſort of duties after the holy Aſſembly.

AS thou returneſt home, or when thou art entred into thy Houſe: *meditate* a little while upon thoſe things, which thou haſt heard. And as the *cleane* beaſts

Lev. 11. 3. beasts which *chew* the cudde: so must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things, which thou hast heard, that they may be a *direction* to thy life: and a *consolation* unto thy Soule. For till the Word be made thus our owne, and as it were close *hidden* in our heart; wee are in danger lest Satan steale it away, and we shall receive no *profit* thereby. And when thou goest to dinner, in that reverend and thankfull manner before prescribed; remember according to thine abilitie to have one or more *poore Christians*, whose *hungry* bowels may bee refreshed with thy meate: imitating holy *Iob*, who protested that *hee did never eate his morsels alone, without the good company of the poore and fatherlesse*; that is the Commandement of Christ our Master, *Luke* 14 13. Or at leastwise; send some part of thy Dinner to the

Psa. 119. 11.

Mat. 13. 19.

Job 31. 17, 18.

poore

poore, who lies ſicke in the baeke Lane, without any food. For this will bring a bleſſing upon all thy workes and labours; and it will one day more rejoyce thy ſoule, than it doth now refreſh his *body*, when Chriſt ſhall ſay unto thee, *O bleſſed child of God, I was an hungred, and thou gaveſt me meat, &c. And for as much as thou haſt done it for my ſake, to the leaſt of theſe my Brethren, I take it in as good part, as if thou hadſt done it to mine owne ſelfe.*

Heſt. 9. 22. Deut. 15. 10, &c.

Matth. 25. 35, &c.

When dinner is ended, and the *Lord praiſed*; call thy family together, *examine* what they have learned in the Sermon; *commend* them that doe well, yet *diſcourage* not them whoſe *memories* or *capacities* are weaker: but rather helpe them, for their will and minds may be as good. Turne to the *prooſes* which the Preacher alleadged, and * rubbe thoſe good things over their memories againe. Then ſing a *Pſalme* or more. If time permit, thou maiſt teach and examine them in ſome part of the *Catechiſme*: conferring

If thou be a private man either performe theſe holy duties by thy ſelfe, or joyne with ſome godly Family in the performance of them. Act. 17. 11 Heb. 5. 1. Mat. 26. 30 Iam. 5. 13. * Deut. 6. 7, 30. Heb. 6. 1.

ferring every point with the profes of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory: seeing by *experience* we find that in every trade they who are most *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the *first* in the holy congregation at the *Evening exercise*; where behave thy selfe in the like devotion and reverence, as was prescribed for the Holy Exercise of the Morning.

Heb. 5. 14.

After *Evening Prayer*, and at thy Supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the yeare and weather doe serve:

Psa. 92. 5 and 19. 2, &c. and 8. 1. 3, &c. Rom. 1. 19, 20. *Præsentem narrat quælibet herba Deum.*

1. *Walke* into the *fields*, and meditate upon the *Workes* of God: for in every *Creature* thou maist read, as in an *open Booke*, the *Wisedome*, *Power*, *Providence*, and *Goodnesse* of Almightie God. And how that

that none is able to make all theſe things in the variety of their *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*, but our moſt Glorious God. Iſa. 40. 26.

2. Conſider how *gracious* hee is, that made all theſe things to *ſerve* us. Pſal. 8.

3. Take occaſion hereby, to ſtirre up both thy ſelfe and others, to *admire* and *adore* his *Power*, *Wiſedome*, and *Goodneſſe*: and to thinke what *ungratefull* wretches wee are, if wee will not (in all obedience) ſerve and honour him.

4. If any *neighbour* be *ſicke*, or in any heavineſſe, goe to *viſite* him. If any be falne at variance, helpe to reconcile them. Mat. 25. 35. Iam. 5. 14, &c.

To conclude, *three ſorts* of works may lawfully bee done on the Sabbath day.

1. Workes of *Piety*, which either directly concerne the *ſervice of God*, though they bee performed by *bodily* labour: as under the Law, the *Prieſts* did labour in *killing*, and *dreſſing the Sacrifices*, and burning Mat. 12. 5.

burning them on the Altar. And Christians under the *Gospel*, when they travell farre to the places of Gods worship: it is but a *Sabbath daies journey*, like to that of the *Shunamite*, who travelled *from home* to heare the Prophet on the *Sabbath day*, becaufe fhee had no teaching neere her owne dwelling. And the Preacher, though hee laboureth in the *fweat* of his *browes*, to the *wearying of his body*, yet hee doth but a *Sabbath daies worke*. For the *holy end* fanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or elfe fuch bodily labour, whereby the people of God are aflembled to his worfhip: as the founding of *Trumpets* under the *Law*, or the ringing of *Bels* nnder the *Gospel*.

Act. 1. 12.
2 King. 4. 12.
Mat. 23. 17, 19
Numb. 10. 2, 3.
[a] 1 King. 19. 8.
Mar. 3. 4.
[b] Matt. 12. 13.
[c] Luke 13. 15.
[d] Mat. 12. 1.
[e] Heft. 9. 22.
2 Cor. 11. 22. 34.
[f] 1 Cor. 16. 1.

2. Workes of *Charitie*, as to [a] fave the *life of a man*, or [b] of a *beaft*, to [c] *fodder*, *water*, and *dreffe* Cattell: to make *honeft* [d] provifion of meate and drinke, to *refrefh* our felves, and to [e] *relieve the poore*: to *vifite the ficke*, to *make* [f] *Collections* for

for the poore, and such like.

3. Workes of *necessitie*, not *fained*, but *present* and *imminent*, and such as could not bee *prevented* before, nor cannot bee *deferred* unto *another* day. As to resist the invasion of *Enemies*, or the robberies of *Theeves*, to quench the rage of *fire*, and for *Physicians* to *stanch*, or *let bloud*: or to cure any other *desperate* disease: and for *Midwives* to helpe women in labour: *Marriners* may doe their labour, *Souldiers* being assailed may fight: and * *Posts* may ride for the publike good, and such like. On these or the like occasions, a man may lawfully worke. Yea, and when they are called, they may upon any of these occasions, goe *out* of the *Church*, and from the *holy exercises* of the *Word* and *Sacraments*: provided alwaies, that they be *humbled*, that such *occasions* fall out upon that *day* and time; and that they take no *Money* for their *paines* on that *day*, but *onely* for their *stuffe*, as in the *feare of God*, and *conscience* of his Commandement.

When

* *Nuncius præceps excipitur à Sabbatho.* Jud. *Comment sup.* Numb. 13.3.

When the time of reſt approacheth, retire thy ſelfe to ſome private place: and knowing that in the ſtate of *corruption* no man living can ſanctifie a Sabbath in that ſpirituall manner that he ſhould, but that hee commits many breaches thereof, in his *Thoughts*, *Words*, and *Deeds*, humbly crave pardon for thy *defects*, and reconcile thy ſelfe unto God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords Day.

O *Holy*, [a] *Holy*, *Holy*, *Lord God of Sabbath!* Suffer mee, who am but [b] *duſt* and *aſhes*, to ſpeake unto thy moſt glorious Majeſty. I know that thou art a [c] *conſuming fire*, I acknowledge that I am but withered, [d] *ſtubble*. My [e] *ſinnes are in thy ſight*, and Sathan [f] *ſtands at my right hand* to accuſe me for them; I come not to excuſe, but to [g] *judge* my ſelfe worthy

[a] Iſa. 6. 1. 3.
[b] Gen. 18. 27.
[c] Heb. 12. 29.
[d] Iob 21. 18.
[e] Pſa. 51. 3.
[f] Zach. 3. 1, 2.
[g] 1 Cor. 11. 31.

worthy of all thoſe judgements, which thy *Iuſtice* might moſt *juſtly* inflict upon mee a wretched creature, for my ſinnes and tranſgreſſions. The *number* of them is great, the *nature* of them is ſo grievous, that they make mee ſeeme *vile* in mine owne *eies*, how much more loathſome in thy *ſight*? I confeſſe they make mee ſo farre from being worthy to be called thy *Sonne*; that I am altogether *unworthy* to have the name of thy meaneſt *Servant*. And if thou ſhouldeſt but recompence mee according to my deſert, the earth (as weary of ſuch a ſinfull burthen) ſhould open her mouth and ſwallow mee up, like one of *Dathans family*, into the bottomleſſe pit of hell. For if thou diddeſt not ſpare the *naturall branches*, thoſe *Angels* of glorious excellencie; but hurledſt them downe from the *heavenly habitations*, into the *paines of helliſh darkeneſſe*, to be kept unto damnation, when they ſinned but once againſt thy Majeſtie; and diddeſt expell

2 Sam. 6. 22.

Luke 15. 21.

Pſa. 106. 17.

2 Pet 2. 4.

Gen. 3. 23. expell our first *Parents* out of *Paradise*, when they did but transgresse *one* of thy lawes; alas, what vengeance may I expect, who have not offended in *one* sinne only, Rom. 2. 5 *heaping* daily sinne upon sinne, without any true repentance, Iob 15. 16. *drinking iniquity as it were water*, ever powring in, but never powring out any filthinesse: and have transgressed not *one*, but *all* thy holy lawes and Commandements. Yea, this present day, which thou hast straightly commanded mee to keepe holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soule in that holinesse and chastitie of heart, as was fit to meete thy blessed Majestie in the holy assembly of thy Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments, with that humilitie, reverence, and devotion, that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsinesse. And when

when I was awake, my mind was ſo diſtracted and carried away with vaine and worldly thoughts, that my ſoule ſeemed to be abſent, and out of the Church. I have not ſo duely (as I ſhould) meditated with my ſelfe, nor conferred with my family, upon thoſe good inſtructions which we have heard and received out of thy holy Word, by the publike Miniſtery. For default whereof, *Satan* hath ſtolne the moſt part of thoſe inſtructions out of my heart, and I wretched creature have forgotten thē, as though they had never beene heard. And my family doth not thrive in knowledge and ſanctification under my government as they ſhould. Though I know where many of my poore breteren live in want & neceſſitie, and ſome in paine, and comfortleſſe; yet I have not remembred to relieve, the one with my almes, nor the other with conſolations: but I have feaſted my ſelfe, and ſatisfied mine owne luſt. I have ſpent the moſt part of the day

in *idle talke*, *vaine ſports*, and *exerciſes*: yea Lord, I have, &c. And for all theſe my ſinnes, my conſcience cries *guilty*, thy Law *condemnes* me; and I am in thy hand to receive the *ſentences* and curſe that is due to the wilfull breach of ſo holy a Commandement. But what if I am by thy *Law* condemned? yet, Lord, thy *Goſpel* aſſures me that thy mercy is above all thy workes: that thy grace tranſcends thy *Law*: and thy goodnes delighteth there to *raigne*, where ſinnes doe moſt *abound*. In the multitude therefore of the *mercies*, and *merits* of *Ieſus Chriſt*, my Saviour, I beſeech thee, O Lord, (who deſpiſeſt not the ſighing of a contrite heart, nor deſireſt the death of a penitent ſinner) to pardon and forgive mee all theſe my ſinnes, and all the errours of this day, and of my whole life; and free my ſoule from that curſe and judgement which is due unto mee for them. Thou that didſt juſtifie the contrite *Publican* for foure words of confeſſion, and receivedſt the *Prodigall*

* Here confeſſe whatſoever fault thou haſt done that day by omiſſion or commiſſion, and then fetching from thy heart a deepe ſigh, ſay Pſ. 105.6 Iam. 2.13 Rom. 5. 20.

Ezek. 33. 11.

Luk. 1. 18 13.

gall child (when hee had ſpent all the ſtocke of thy grace) into favour upon his repentance: pardon my ſins likewiſe, O Lord, and ſuffer me not to periſh for my tranſgreſſions. Oh ſpare mee, and receive mee into thy favour againe. Wilt thou (O Lord) reject mee, who haſt received all *Publicans*, *Harlots*, and *ſinners*, that upon repentance ſued to thee for grace! Shall I alone be excluded from thy mercy; Farre bee it from mee to thinke ſo: for thou art the ſame God of mercy unto mee, that thou waſt unto them, and thy *compaſſions never faile*. Wherefore, O Lord, deale not with me after my merits, but according to thy great mercy. Execute not thy ſevere juſtice againſt mee a ſinner: but exerciſe thy long ſufferance in forbearing thine owne creature. I have nothing to preſent unto thee for a ſatisfaction, but onely thoſe *bloudy wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Sonne*, my onely *Saviour*, hath ſuffered

Matth. 2. 31. 32.

Iam. 3. 2.

for me. *Him (in whom onely thou art well pleased)* I offer unto thee for all my sinnes, wherewith thou art displeased. Hee my Mediatour, the request of whose bloud, *speaking better things then that of Abel,* thy mercy can never gaine-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy *Commandements* to keepe them, thy judgements to avoide them; and thy sweet promises to relie upon them in time of miserie and distresse. And now, O Lord I resigne my selfe to thy most holy Will: O receive me into thy favour: and so draw me by thy grace unto thy selfe, that I may as well be thine by love & imitation, as by calling, & creation. And give me grace so to keepe holy thy *Sabbaths* in this life; as that (when this life is ended) I may with al thy

Heb. 12. 24.

Saints

Saints and Angels, celebrate an *eternall Sabbath of joyes* and praiſe, to the honour of thy moſt glorious Name, in thy heavenly Kingdome for ever more, *Amen.*

And then calling thy family together, ſhut up the Sabbath with the *Meditations* and *Prayers* before preſcribed for thy Family. And the Lord will give thee that night a *more ſweet and quiet reſt than ordinary*, and proſper thee the better in all the labours of the weeke following.

Thus far of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice of Piety* conſiſts, either in *Faſting*, or *Feaſting*. *Iejunium.*

1. *Of the Practice of Piety in Faſting.*

There are divers kinds of *Faſting:* Firſt, a *conſtrained Faſt*, as 1. *Coactum.*

when men either have not food to eate, as in the [a] Famine of *Samaria*: or having food, cannot eate it for *heavineſſe* or *ſickneſſe*, as it befell them who were in the [b] Ship with Saint *Paul*. This is rather *Famine* than *Faſting*.

Secondly, *A naturall Faſt*, which wee undertake *Phyſically*, for the health of our body.

Thirdly, *A civill Faſt*, which the Magiſtrate enjoyneth for the better maintenance of the *Commonwealth*: that by uſing Fiſh as well as fleſh, there may bee greater plenty of both.

Fourthly, *A miraculous Faſt*, as the fortie daies faſt of *Moſes* and *Elias*, the *types*; and of *Chriſt*, the *ſubſtance*. This is rather to bee *admired*, than *imitated*.

Fifthly, *A daily faſt*, when a man is carefull to uſe the Creatures of God with ſuch moderation, that he is not made *heavier*, but more *cheerfull*, to ſerve God, and to doe the duties of his calling. This is eſpecially to be obſerved of Miniſters and Iudges. Sixthly,

[a] 2 Kin 6. 26.

[b] Acts 27. 33.

2. *Phyſicum. Nihil periculoſius habitudine corporis extremè bonâ, de ſtrahenda unt ergo per jejunium redundantia, ne natura ſuo pondere fracta ſuccumbat.* Baſil hom 1.

3. *Politicum.*

4. *Miraculoſum.*

5. *Quotidianum.*

1 Tim. 3. 3 Tit 2 3. Prov. 31. 4, 5

Sixthly, *A Religious Faſt*, which a man voluntarily undertakes, to make his body, and ſoule the fitter to pray more fervently unto God, upon ſome extraordinary occaſion. And of this Faſt onely wee are to treat. The *Religious Faſt* is of two ſorts, either *private* or *publike*.

6. *Religioſum.* 2 Cor. 6. 4. 6.

1. *Of a private Faſt.*

THat we may rightly performe a private Faſt, foure things are to be obſerved: Firſt, the *Author*: Secondly the *Time*, and *Occaſion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Faſting.

1. *Of the Author.*

The *firſt* that ordained Faſting was *God* himſelfe in *Paradiſe*: and it was the *firſt Law* that *God* made in commanding *Adam* to abſtaine from eating the forbidden fruit *God* would not *pronounce* nor *write* his *Law* without *Faſting*, and in his *Law* commands all his people to *Faſt*. So doth our Saviour *Chriſt* teach all his *Diſciples* under the

Jejunium in Paradiſo præſcriptum eſt; ex eo igitur jejunii canitiem. Baſil. *hom. cap. de jejun.* Ex. 19. 3. Levit. 23 Matth. 6. 17. & 15.

New Testament likewise. By religious *Fasting* a man comes neerest the *life* of * *Angels*, and to *doe Gods will on earth, as it is done* in *heaven.* Yea, *Nature* seemeth to teach man this dutie, in giving him a *little mouth*, and a *narrower throat*; for *nature* is content with a *little*, *grace* with *lesse*. Neither doth *nature* and *grace* agree in any one act better than in this exercise of *religious Fasting*, for it strengthneth the *memory*, and cleareth the *mind*, illuminateth the *understanding*, and bridleth the *affections*: mortifieth the *flesh*, and preserveth *chastitie*, preventeth *sickneſſe*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *blessings*.

By *breaking* this *Fast*, the *Serpent* overthrew the *first Adam*, so that he lost *Paradise*. But by *keeping a Fast*, the *second Adam* vanquished the *Serpent*, and restored us in o *Heaven*. *Fasting* was she who covered *Noah* safe in the *Arke*, whom *Intemperance* uncovered, and left starke naked in the *Vineyard.*

* *Qui jejunat, Angelorum ritu vivit & dum parcissimis contentus est similitudinem cum illis assequitur. Basil. hom. de Jejun.*

Natura os parvum, & guttur arctum homini dedit, Quando ut jejunavit Adam, in Paradiso fuit, commedit, & ejectus est inde.

yard. By fasting, *Lot* quenched the flame of *Sodome*, whom *drunkennesse* scorched with the fire of *Incest*. Religious *Fasting*, and *talking* with God, made *Moses* face to shine before *men*; when Idolatrous *eating* and *drinking* caused the *Israelites* to appeare abhominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*; when voluptuous *Ahab* was sent in a *bloudy Chariot* to *Hell*. It made *Herod* beleeve that *Iohn Baptist* should live after death by a blessed *Resurrection*: when after an *intemperate* life, hee could promise nothing to himselfe, but eternall death and *destruction*. *O divine Ordinance* of a *divine Author*.

Præceptũ esse jejunium video quibus autem diebus non oporteat jejunare, & quibus oporteat Præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Casalan. Epist 86.

2. *Of the Time.*

The holy Scripture appoints *no Time* under the New Testament to fast; but leaves it unto Christians owne *free choise*, *Rom.* 14. 3. 1 *Cor.* 7.5. to fast as *occasions* shall be offered unto them, *Mat.* 9, 15. As when a man becomes an humble and earnest suter unto God for the *pardon*

of some *grosse sinne* committed; or for the *prevention* of some sinne, whereunto a man feeles himselfe by *Satan* solicited: or to *obtaine* some speciall *blessing* which hee wants: or to *avert* some *Iudgement* which a man feares, or is already falne upon himselfe or others: or lastly, to *subdue his flesh* unto his *spirit*, that he may more cheerefully powre forth his soule unto God by prayer. Vpon these occasions a man may fast a [a] day or [b] longer, as his *occasion* requires, and the *constitution* of his body, and other *needfull affaires* will permit.

Indifferenter ieiunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus, & causis uniuscuiusq;, Tert. adver. Psychic. Montanus hæreticus primus erat qui ieiuniorum leges præscripsit, Euſ. Eccleſiſt. lib. 5. cap. 18. ex Apol. on.

a Lev. 23. 32. Iosh. 7. 6. 2 Sam. 3. 35. *b* Neh. 9. 1. 6.

3. *Of the manner of a private fast.*

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine for the time that wee fast: 1. From all [c] *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath day*. *Lev.* 23. 28. For worldly *businesse* will distract our minds from holy *devotion*: 2. From all *manner of food*, yea, from [d] *bread* and

c Levit. 23. 28. 36. Ioel 1. 14 and 2. 15. *d* 2 Sam. 3. 35. Ezra 10. 6. Dan. 10. 3. Ester 4. 16. Act. 9. 9.

and *water*, ſo far as health will permit: 1. That ſo we may acknowledge our owne *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the ſoule which followes the *conſtitution* thereof, may be the more *humbled*. 3. That ſo we may take a godly [e] *revenge* upon our ſelves, for abuſing our *liberty* in the uſe of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of theſe *earthly things*, our *ſoules* may learne to hunger more eagerly after *ſpirituall*, and *heavenly* food. 5. To put us in mind, that as we abſtain from *food*, which is *lawfull*, ſo we ſhould much more abſtaine from *Sinne*, which is altogether *unlawfull*.

Thirdly, from *good*, and *coſtly* [f] *apparell*; that as the *abuſe* of theſe puffes us up with *pride*; ſo the laying aſide their *lawfull uſe* may witneſſe our *humility*. And to this end in ancient times they uſed (ſpeciall in publike Faſts) to put [g] on *Sackcloth*, or other *coorſe apparell*. The equity

[e] 2 Cor. 7 11.

* *Quid prodeſt vacuare corpus ab eſcis, & animam replere peccatis.* Aug. de temp. Ser. 46.

[f] Exo. 33. 5, 6.

[g] Heſt. 4 1, 2. Ion 3. 5. Ioel 1. 13 Matth. 11. 21.

equitie hereof ſtill remaineth; eſpecially in *publike Faſts*, at what time to come into the aſſẽbly with *ſtarched bands*, *criſped haire*, *brave apparell*, and decked with *flowers* or *perfumes* argueth a ſoule that is neither humble before God, nor ever knew the true uſe of ſo holy an exerciſe.

Fourthly, from the full *meaſure of ordinary ſleepe*. That thou maiſt that way alſo *humble* thy body: and that thy ſoule may *watch* and *pray*, to be prepared for the comming of *Chriſt*. And if thou wilt breake thy ſleepe early and late for *worldly gaine*: how much more ſhouldeſt thou doe it for the *ſervice of God*? And if *Ahab* (in Imitation of the godly) did in *his faſt* lie in *Sackecloath*, to breake his ſleepe by night, what ſhall we thinke of thoſe, who on a *Faſting day* will yeeld themſelves to ſleepe in the *open Church*?

Fiftly, and laſtly, from all *outward pleaſures* of our ſenſes. So that as it was not the * *throat* onely that *ſinned*, ſo muſt not the *throat* onely be *puniſhed*: and therefore we muſt

h 2 Sam. 12. 16. Ioel 1. 13

Heſt. 4 3. 1 Kin. 21 27.

* *Si ſola gula peccavit, ſola jejunet, & ſufficit: Si vero peccaverunt et membra cætera, cur non jejument & ipſa?* Bern. *Serm. Quadrag* 3.

muſt endeavour to make our eyes (as at al times, ſo) eſpecially on that day to faſt from *beholding vanities*: our *eares* from hearing *Mirth*, or *Muſicke*, but ſuch as may move to *mourne*: our *noſtrils* from pleaſant *ſmels*: our *tongues* from *lying*, *diſſembling*, and *ſlandering*: yea, the *uſe* of the *Marriage bed* muſt bee omitted in a religious reverence of the Divine *Majeſty*, that ſo *nothing may hinder our true humiliation*, but that all may be *ſignes* that wee are *unfainedly* humbled. Thus much of the *outward* manner.

2. The *inward* manner of *Faſting* conſiſts in two *things*. 1. *Repentance*. 2. *Prayer*.

Repentance hath two parts. μετανοια. μετανοια.

1. *Penitency* for ſinnes paſt.

2. *Amendment of life* in time to come.

This *penitency* conſiſts in three things. Firſt, an inward *inſight* of ſin, and *ſenſe* of miſery. Secondly, a *bewailing* of thy vile eſtate. Thirdly, an *humble* and *particular confeſſion* of all thy knowne ſinnes.

1. *Of*

1. *Of the inward insight of sinne, and sense of misery.*

This *sense and insight* will bee effected in thee: First, by considering thy sins, especially thy crosse sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou diddest such things against him since hee became a *Father* unto thee, and bestowed so many sweet *blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which *God* hath threatned for thy sinne: how grievously God hath plagued *others* for the *same* fault, and how that no *meanes* in Heaven or Earth could deliver thee from beeing *eternally damned* for them, had not the *Son of God* so lovingly died for the • Lastly, that if God *loves thee*, hee must *chasten* thee ere it bee long, with some grievous *affliction*; unlesse thou dost *prevent* him by speedy & unfained

unfained repentance. Let theſe and the like conſiderations ſo *prick* thy *heart* with ſorrow, that *melting* for remorſe within thee it may be *diſſolved* into a *fountain of teares*, trickling downe thy mournfull cheeks. This mourning is the beginning of *true faſting*, and therefore oft-times * put for *faſting*, the firſt, and *principall* part for the *whole* action.

2. *Of the bewailing of thine owne eſtate.*

Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares of the eyes. With ſuch *filiall earneſtneſſe* & importunitie in prayer, is our heavenly Father well pleaſed. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *faith*, he cannot be diſpleaſed with it. For if hee heard the *meanes* which *extremity* wrong from *Iſmael*, and *Hagar*: and heareth the cry of the *young Ravens*, and roaring of *Lions*: how much rather will he heare the *mournfull lamentation* which his *owne children* make

* Matth. 9 15. Can the Children *mourne?* then ſhall they *faſt*: and *Mark* and *Luke* for *mourn* have *faſt*. Examples. Pſal 6. & 22. & 38. & 79. and Ieremies Lament. Ioel. 2. 12 17 Ier. 31. 18, 19, 20. Gen. 21. 17. Iob 39. 3. Pſal. 147. Pſal. 104. 21.

make unto him in their *misery*.

3. *Of the humble confession of sinnes.*

In this action thou must deale *plainly* with *God*, and acknowledge *all the sinnes thou knowest*, not onely in *generall*, but also in *particular*: this hath beene the manner of all Gods children in their Fasts: first, because that without *Confession* thou hast no *promise* of mercy or forgivenesse of sinnes. Secondly, that so thou maiest acknowledge *God* to be *just*, and thy *selfe unrighteous*. Thirdly, that by the *numbering* of thy sinnes, thy heart may bee the *more humbled* and pulled downe. Fourthly, that it may appeare, that thou art a *true penitent*: for till God hath given thee grace to repent, thou wilt bee *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *graciously* will God deale with thee; for if thou *dost acknowledge thy sinnes, God is faithfull and just to forgive thee thy sinnes*:

1 Sam. 7. Ezc. 9. &c. Dan. 9. Neh. 8.

Pro. 28. 12. Psal. 32. 3, &c. Psa. 51. 4.

1 Ioh. 1. 7. 9.

and

and the bloud of Ieſus Chriſt his Sonne ſhall cleanſe thee from all thy ſinnes.

To helpe thee the better to performe theſe *three parts* of penitency, thou maieſt diligently reade ſuch Chapters and portions of the holy Scriptures, as doe chiefly *concerne thy particular ſinnes*: that thou maieſt ſee Gods curſe and judgements on *others* for the like ſinnes, and be the more humbled *thy ſelfe*.

Thus farre of the firſt part of Repentance, which is penitency.

The other part, which is *Amendment of life*, conſiſts; Firſt, in devout *Prayer*: Secondly, in devout *Actions*.

The devout *Prayer*, which we make in time of *Faſting*, is either *Deprecation of evill*, or *craving needfull good things*. Δέησις. εὐχωλή.

Deprecation of evill, is, when thou beſeecheſt GOD, for *Chriſt* thy *Mediators ſake*, to pardon unto thee thoſe *ſinnes* which thou haſt *confeſſed*; and to turne from thee thoſe *judgements* which are *due* unto

unto thee for thy *ſins*; And as *Benhadad*, becauſe he heard, *That the King of Iſrael was mercifull*, proſtrated himſelfe unto him with a *Rope about his necke*? ſo becauſe thou knoweſt that the *King of heaven is mercifull*, caſt downe thy ſelfe in his preſence, in all *true ſignes* of humiliation (eſpecially, ſeeing he calleth upon thee to come unto him in thy troubles) and doubtleſſe thou ſhalt finde him moſt *mercifull*.

King. 20.31.

Pſal. 50. 15.

The craving of needfull good things is, Firſt, a fervent and faithfull begging of God, to ſeale by his Spirit in thy heart, the aſſurance of the forgiveneſſe of all thy ſins. Secondly, to *renew* thy heart by the *Holy Ghoſt*, ſo that *ſinne* may daily *decay*; and *righteouſneſſe* more, and more *increaſe in thee*. Laſtly, in deſiring a ſupply of *faith*, *patience*, *chaſtitie*, and all other graces which thou *want'ſt*: and an increaſe of thoſe which GOD of his mercy hath beſtowed upon thee *already*.

Phil. 4.6

1 Tim. 5. 5.

Thus farre of Prayer in Faſting.

The *devout Actions* in faſting, are two

two. Firſt, *A voiding evill*, Secondly, *doing good.*

1. *Of avoiding evill.*

This *Abſtinence from evill*, is that which is chiefely ſignified by thy *Abſtinence from food, &c.* and is the chiefe end of faſting, as the *Ninivites* very well knew. *A day of faſt, and not falling from ſinne, the Lord abhorreth.* It is not the *vacuity* of the ſtomacke: but the * *purity* of the heart that God reſpecteth. If therefore thou wouldſt have God to turne from thee the *evill* of *affliction*: thou muſt firſt turne away from thy ſelfe the *evill* of *Tranſgreſſion.* And without this faſting from *evill* thy *Faſt* ſavours more noyſome to God, than thy *breath* doth to *Man.* This made God ſo often to reject the Faſts of the *Iewes.* And as thou muſt endeavour to avoid all ſinne: ſo eſpecially *that ſin*, wherewith thou haſt provoked God, either to *ſhake* his rod at thee, or already to *lay* his chaſtening hand upon thee. And doe this with a reſolution, by the aſſiſtance of

Ion. 3. 8. 10.

* *Pulchrũ eſt corporis ieiunium, cum ſit animus á vitiis ieiunus.* Hier. ad Celant. Epi. 14. *Ieiuna à malis actibus, abſtine à malis ſermonibus, contine à cogitationibus peſſimis,* Cyril. in Lev. Cap. 10. Iſa. 58. 2. &c. Zac. 7. 5. 7 *Non poſſum ferre iniquitatem & interdictionem.* Iſa. 1. 13.

of Gods grace, never to commit thoſe ſinnes againe. For * what ſhall it profit a man by *abſtinence* to humble his *body*: if his *minde* ſwell with *pride*? Or to forbeare *Wine* and ſtrong *drinke*, and to bee drunke with *wrath* and *malice*? Or to let no *fleſh* goe into the belly: when *lyes*, *ſlanders*, and *ribauldry* (which are worſe than any meat) comes out of the mouth? To abſtaine from *meat*, and to doe *miſchiefe*, is the *Divels faſt*, who *doth evill*, and is *ever hungry*.

2. *Of doing good workes.*

The * *good workes* which as a *Chriſtian* thou muſt doe *every day*, but eſpecially on thy *Faſting day*, are either the *works of Piety to God*, or the *workes of Charity* towards thy brethren.

Firſt, the *works of Piety to God*, are the *practice* of all the former duties, in the *ſincerity* of a good Conſcience, and in the ſight of God.

Secondly, the *workes of Charity* towards

* *Quid prodeſt tenuari corpus abſtinentiâ, ſi animus intumeſcit ſuperbia? Vinũ non bibere, & irâ inebriari? carnibus non veſci, & de ore omni eſca ſordidius egredi maledictum aut mendacium?* Maximus Epiſ. *Qui cibis abſtinent, & mala agunt, dæmones imitantur, quibus culpa adeſt, & cibus deeſt.* Iſid. * *Vis orationem tuam volare ad cœlum? Fac illi duas alas, Jejunium & Eleemoſynam.* Aug.

towards our *Brethren* are, *forgiving wrongs*, *remitting debts* to the poore that are not well able to pay: but eſpecially in *giving Almes* to the poore, that want reliefe and ſuſtenance. Elſe we ſhall * under pretence of *godlineſſe*, practiſe *miſerableneſſe*: like thoſe, who will pinch their owne *bellies* to defraud their labouring *Servants* of their due allowance. As therefore Chriſt joyned *Faſting*, *Prayer*, and *Almes*, together in *Precept*: ſo muſt thou joyn them together, like *Cornelius*, in *Practice*. And therefore be ſure to give at the *leaſt* ſo much to the * poore, on thy *Faſting day*, as thou would ſt have ſpent in thine *owne dyet*, if thou haddeſt not faſted that day. And remember, that *he that ſoweth plenteouſly ſhall reape plenteouſly*, and that this is a *ſpeciall ſowing day*. Let thy *Faſting* ſo * *afflict* thee, that it may *refreſh* a poore Chriſtian; and *rejoyce* that thou haſt *dined, and ſupped in another*; or rather, that thou haſt *feaſted hungry Chriſt, in his poore members*.

In

Iſa. 58. 6. &c. Zac. 7. 8. 20

* *Qui jejunat ut pareat, non ad dei gloriam jejunat, ſed ſubſtantiæ ſuæ parcit.* Chriſoſt. in Matth. Ma th. 6. 9. Act. 10. 30.

* *Non Deo ſed ſibi jejunat, qui quæ ad tempus ſubtrahit, non inopibus ſubtrahit: ſed ventri poſtmodum offerenda cuſtodit.* Gerg. in Paſt. 6. 44. 2 Cor. 9. 6.

† *Jejunium tuum te caſtigat, ſed alterum letificat.* Aug. Ser. de. temp. 64. *Accipiat eſuriens Chriſtus quod jejunans minus accepit Chriſtianus.* Auguſt. de temp. Ser.

In *giving Almes*, obſerve two things: Firſt, the *Rules*; Secondly, the *Rewards*.

1. *Rules in giving of Almes, and doing good workes.*

1. They muſt bee done in *obedience of Gods Commandements*: not becauſe we *thinke* it to bee good, but becauſe God *requireth* us to do ſuch, and ſuch a good deede: for ſuch [a] *obedience* of the worker, God preferreth before all *Sacrifices*, and the greateſt *workes*.

2. They muſt proceed from [b] *faith*, elſe they *cannot pleaſe God*: nay, without faith the moſt *ſpecious* workes are but [c] *ſhining ſinnes* and *Phariſees Almes*.

3. Thou muſt not thinke by thy good Workes and Almes, to *merit Heaven*; for in vaine had the *Sonne of God* ſhed his *bloud*, if *heaven* could have beene *purchaſed* either for *Money* or *Meate*. Thou muſt therefore ſeek *heavens poſſeſſion* by the *purchaſe* of *Chriſts bloud*, not by the *merits* of thine *owne workes*. For * *eternall life is the gift of God through*

Beatus qui jejunat ut alat pauperem: imitatur enim Chriſtum, qui animã ſuam poſuit pro fratribus ſuis Cyril. in Leu. l. 10.

[a] 1 Sam. 15. 22.

[b] Heb. 11 Rom. 14. 23.

[c] *Splendide peccato* Aug.

* Rom. 6. lut.

through Ieſus Chriſt. Yet every true Chriſtian that beleeves to bee ſaved, and hopes to come to Heaven, muſt doe good workes (as the Apoſtle ſaith) for *neceſſary uſes*, which are foure.

First, *that* [d] *God may be glorified:* Secondly, *that thou maiſt ſhew thy ſelfe* [e] *thankefull for thy Redemption.* Thirdly, *that thou maiſt* [f] *make ſure thine Election unto thy ſelfe.* Fourthly, *that thou maiſt* [g] *winne others*, by thy holy education, to thinke the better of thy Chriſtian profeſſion. And for theſe uſes, wee are ſaid to be [h] *Gods workemanſhip, created in Chriſt Ieſus, unto good workes, and that God hath ordained us to walke in them*

[d] 1 Cor. 10. 31. 2 Cor. 8. 91. Phil. 1. 11
[e] Luk. 1. 74. 65.
[f] 2 Pet. 1. 10.
[g] Matth. 5. 16. Iſa 61. 9.
[h] Ephe. 2. 11.

4. Thou muſt not give thine Almes to *impudent Vagabonds*, who live in *wilfull idleneſſe* and *filthineſſe*, but to the *Religious* and *honeſt poore*, who are either ſicke, or ſo old that they cannot worke: or ſuch who worke, but their worke cannot competently maintaine them: Seeke out theſe in the *backe-*

backe-Lanes, and relieve them. But if thou meeteſt one that asketh an Almes for *Ieſus* ſake, and knoweſt him not to be unworthy, deny him not: for it is better to give unto *ten Counterfeits*, than to ſuffer *Chriſt* to goe, in *one poore Saint unrelieved*. Looke not on the *Perſon*, but give thine Almes as unto *Chriſt* in the *partie*,

2. *Of the rewards of Almeſdeeds and good workes.*

1. *Almes* are a *ſpeciall meanes* to moove God in mercy to turne away his *temporall judgements* from us: when we by a *true Faith*, (that ſheweth it ſelfe by ſuch fruits) doe returne unto him.

i Dan. 4. 24.

2. Merciſull *Almes-givers* k ſhall be the *Children of the Higheſt*, and be like God their *Father*, who is the l *Father of Mercies*. They ſhall bee his m *Stewards* to diſpoſe his *goods*: his *Hands* to diſtribute his *Almes*, and if it bee ſo great an honour to be the *Kings Almoner*, how much greater is it to bee the *God of Heavens Almes-giver*?

k Luke 6. 35, 36.

l 2 Cor. 1. 3.

m Luke 16. 1.

3. When

3. When *all* this *world* ſhall forſake us, then onely *good Workes* and *good Angels* ſhall accompany us, the one to [n] *receive* their *reward*, the other to *deliver* their [o] *charge*.

4. Liberality in Almes-deeds is our [p] *ſureſt foundation that wee ſhall obtaine in eternall life*, a liberall reward through the *Mercy* and *Merits* of Chriſt.

Laſtly, by Almeſ-deeds we feed and relieve Chriſt in his *Members*; and [q] *Chriſt* at the *laſt day* will acknowledge our *love*, and reward us in his *Mercy*: and then it ſhall appeare, that what we gave to the poore, was not *loſt*, but [r] *lent unto the Lord*. What greater motives can a Chriſtian wiſh, to excite him to be a liberall Almes-giver? Thus far of the *Manner* of Faſting. Now followeth the *Ends*.

[n] Apoc. 14.13.
[o] Luk.16. 22.
Pſal. 91. 11.
Heb.1. 14.
[p] 1 Tim. 6.19.
[q] Mat.25
[r] Pro. 19.17.

3. *Of the Ends of Faſting.*

The true *ends* of *Faſting* are not to *merit* Gods favor or eternall life, (for that we have onely of the gift of *God* through *Chriſt*) nor to *place*

religion in bodily abſtinence (for faſting in it ſelfe is not the *worſhip* of God, but an helpe to further us the better to worſhip God.) But the *true Ends of Faſting* are three:

Firſt, to *ſubdue* our [f] fleſh to the Spirit: but not ſo to [t] weaken our bodies, as that wee are made unfit to doe the neceſſary duties of our calling. *A good man* (ſaith *Salomon*) *is mercifull to his Beaſt*, Prov. 12. *verſ.* 10. much more to his *owne body*.

Secondly, that we may more devoutly contemplate Gods Holy Will, and fervently [u] poure forth our ſoules unto him by prayer: for as there are ſome kind of *Divels*, ſo there are alſo ſome kind of *ſinnes*, which cannot be ſubdued but by *faſting*, joyned unto *Prayer*, *Matth.* 17.22.

Thirdly, that by our [x] *ſerious humiliation*, and *judging* of our ſelves, we may eſcape the *judgement of the Lord*; not for the *merit* of our faſting (which is none) but for the *mercy* of God, who hath promiſed to

[f] Eſd. 8. 21.
1 Cor. 9. 7.
[t] 1 Tim. 5. 23. *Jejunium orationem roborat, oratio ſanctificat Jejunium.* Bern. ſer. de Jejun.
[u] Joel 1. 17. Nehe. 4. Luk. 2. 37.
1 Cor. 7. 5.
[x] Joel 2. 13, 19. 1 Cor. 12.

to remove his judgements from us, when we by Fasting, do unfainedly humble our selves before him. And indeed no child of God ever *conscionably* used this holy *exercise*, but in the end hee obtained his request at the hand of God: both in *receiving* graces which hee wanted, as appeares in the examples of [y] *Annah*, [z] *Iehosaphat*, [a] *Nehemiah*, [b] *Daniel*, [c] *Esdras*, [d] *Hester*: as also in *turning away* Iudgments *threatned*, or *falne* upon him, as may bee seene in the examples of the [e] *Israelites*, the [f] *Ninivites*, [g] *Rehoboam* [h] *Achab*, [i] *Ezechiah*, [k] *Manesses*. Hee who gave his *deare Sonne* from heaven to the death, to ransome us when wee were his enemies, thinkes *nothing* too deare on Earth, to bestow upon us, when wee humble our selves, being made his reconciled *Friends* and *Children*?

Thus farre of the *private Fast*.

[y] 1 Sam. 7.
[z] 2 Chr. 20.
[a] Nehe. 1
[b] Dan. 9.
[c] Esd. 8. 23.
[d] Hest. 9.
[e] 1 Sam. 7. 6.
[f] Iona. 3.
[g] 2 Chro. 12. 5. 7, &c.
[h] 1 King. 21.
[i] 2 Chro. 32. 16.
[k] 2 Chro. 33. 18, 19.

2. *Of the publike Fast.*

A *Publike Fast* is, when by the [a] authority of the *Magistrate*, either the *whole Church* within his dominion, or some *speciall Congregation* (whom it concerneth) doe assemble themselves together, to performe the fore mentioned *duties* of *Humiliation*: either for the *removing* of some publike [b] *calamitie* threatned or already inflicted upon them, as the *sword, invasion, famine, pestilence*, or other fearefull sicknes: or else for the *obtaining* of some *publike blessing*, for the good of the [c] Church, as to crave the *assistance* of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors, &c.* or, for the *triall of truth*, and *execution of justice*, in matters of difficultie and great importance, &c.

When any evill is to be removed, the [d] *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sinnes* which were the *speciall causes* of that calamitie:

[a] Ion.3.7 2 Chro. 20.3. Ezr.8.21

[b] 1 Sam. 7.5,6. Ioe.2.15 2 Chro. 20. Ionah 5. Hest.4.

[c] Exo.19 Esdras 8. Act.1. 13,14.

[d] Ioel 1. 14. Nehe. 8.

call

call upon them to repent, and *publiſh* unto them the mercies of God in *Chriſt* upon their *Ripentance*. The people muſt heare the voyce of *Gods meſſengers* with hearty *ſorrow for their ſinnes*; earneſtly *beg pardon* in *Chriſt*, and promiſe unfained amendment of their life. When any bleſſing is to be obtained, the *Paſtors* muſt lay open to the people the *neceſſitie* of that bleſſing, and the *goodneſſe* of God who giveth ſuch *graces* for the *good* of men. The *people* muſt *devoutly pray* unto God for beſtowing of that *Grace*, and that he would bleſſe his owne *meanes* to his owne *glory*; and the *good* of his *Church*. And when the holy Exerciſe is done, let every Chriſtian have a ſpeciall care, according to his *ability*, to [c] *remember the poore*. And whoſoever (when juſt occaſion is offered,) uſeth not this holy exerciſe of *Faſting*, he may juſtly ſuſpect, that his heart never yet felt the power of true Chriſtianity.

[c] Iſa. 58. 7, 10. 2 Cor. 9. 7. Gal. 2. 10.

So much of *Faſting*, Now followeth the exerciſe of holy *Feaſting*.

Of the Practice of Piety in Holy Feasting.

Holy Feasting is a solemne *Thankesgiving*, (appointed by authoritie) to be rendred unto God on some speciall day, for some *extraordinarie blessings* or *deliverances* received. Such among the *Iewes* was the *Feast* of the *Passeover*, to remember to praise God for their deliverance out of *Egypts* bondage: or the *Feast* of *Purim*, to give thankes for their deliverance from *Hamans Conspiracie*. Such amongst us are the fift of *August*, to praise God for delivering our *Gracious King*, from the *bloudy Conspiracie* of the *Traiterous Gowries*. And the fift of *November*, to praise God for the deliverance of the *King, and the whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes*, and *dances*, by *mutuall Feasting*, and *sending presents*

Exod. 12.15.

Hest.9. 19.21.

preſents every man to his neighbour, and by giving *gifts to the poore.*

But for as much as the benefit of our *Redemption* was the greateſt that *Man* needed from *God*; or that *God* ever beſtowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefeſt memoriall of our *Redemption*: every Chriſtian ſhould account this *holy Supper*, his *chiefeſt and joyfulleſt Feaſt* in this World. And ſeeing that as it miniſtreth to *worthy* partakers, the greateſt aſſurance which they have of their *ſalvation*: ſo it pulleth *temporall judgements* on the *bodies*, and (without repentance) *eternall damnation* on the *ſoules* of them who *receive it unworthily*. Let us ſee how a Chriſtian may beſt fit himſelfe to be a due *partaker* of ſo holy a *feaſt*; and to be a *worthy Gueſt* at ſo *ſacred a Supper.*

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no manliving is *of himselfe* worthy to be a guest at so *holy* a Banquet; yet it pleaseth God of his *grace* to *accept* him for a *worthy receiver*, who endeavoureth to receive that holy Mystery with that *competent measure* of reverence that he hath prescribed in his Word.

2 Thes. 1.11. Col. 1. 12. Luk. 20. 35. Apo. 3.4.

He that would receive this holy Sacrament with due reverēce, must conscionably performe three sorts of duties. First, *those which are to be done before hee receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that hee hath received the Sacrament.* The first is called *preparation*, the second *Meditation*, the third *Action* or *Practice.*

Of Preparation.

That a Christian ought necessarily to *prepare* himselfe before hee presume to bee a partaker of the holy

holy Communion, may evidently appeare by five reaſons.

Firſt, becauſe it is Gods Commandement. For if he commanded under the paine of death, that none uncircumciſed ſhould eate the Paſchall Lambe: nor any circumciſed under foure *dayes preparation:* how much *greater* preparation doth hee require of him, that comes to receive the Sacrament of his *Body* and *Bloud*, which as it *ſucceedeth*, ſo doth it *exceede* by many degrees the Sacrament of the *Paſſeover.* Exod. 12.48. Exod. 22.6.

Secondly, becauſe the *example of Chriſt* teacheth us ſo much: for he *waſhed* his Diſciples *feete* before hee admitted them to eate of his *Supper*, Signifying how thou ſhouldeſt lay aſide all *unpureneſſe of heart*, and *uncleanneſſe of life*, and be furniſhed with *humilitie* and *charitie*, before thou preſumeſt to taſte of his holy *Supper.* Ioh.13.5

Thirdly, becauſe it is the counſell of the Holy Ghoſt: *Let every man examine himſelfe, and ſo let him* 1 Cor. 11.28.

eate, &c. And if a man, when hee is to eate with an *Earthly Prince, muſt conſider diligently what is before him, and put a knife to his throat, rather than commit any rudeneſſe:* How much more oughteſt thou to prepare thy ſoule, that thou maiſt behave thy ſelfe with all feare and reverence when thou art to feaſt at the holy Table of the *Prince of Princes?*

Pro. 23. 1. 2.

Fourthly, becauſe it hath beene ever the practice of all Gods Saints, to uſe holy preparation before they would meddle with *Divine Myſteries. David* would not goe neere to *Gods Altar*, till hee had firſt *waſhed his hands in innocencie*: Much leſſe ſhouldeſt thou, without due preparation, approach to the *Lords Table. Abimelech* would not give, nor *David* and his men would not eate the *Shew bread* but on condition that their *Veſſels were Holy*; how much leſſe ſhouldeſt thou preſume to eate the *Lords Bread*, or rather *the bread which is the Lord*, unleſſe the

Pſal. 26. 6.

1 Sam. 11. 4.

the Veſſell of thy heart bee firſt cleanſed by repentance? and if the Lord required *Ioſhuah* (as hee had done *Moſes* before) *to put off his ſhooes*, in reverence of his Holyneſſe, who was preſent in that place, where hee appeared with a *ſword* in his *hand*, for the deſtruction of his enemies, how much rather ſhouldeſt thou put off all the *affections* of thine earthly converſation, when thou commeſt neere that place, where *Chriſt* appeareth to the *eie* of thy faith, with *wounds in his hands and ſide*, for the redemption of his friends? And for this cauſe it is ſaid; *That the Lambes wife hath made her ſelfe ready for his marriage.* Prepare therefore thy ſelfe: If thou wilt in this life be *betrothed* unto *Chriſt* by Sacramentall *grace*: or in Heaven *married* unto him by eternall *glory*.

Exo. 35. Ioſh. 5. 15.

Apo. 19. 7.

Fiftly, becauſe that God hath ever ſmitten with fearefull judgements, thoſe who have preſumed to uſe his Holy Ordinances without due feare and preparation.

God

God ſet a *flaming ſword* in a *Cherubins hand* to ſmite our firſt Parents being defiled with ſinne, if they ſhould attempt to goe into *Paradiſe*, to *eate* the Sacrament of the *Tree of life*. Feare thou therefore to bee ſmitien with the Sword of Gods vengeance, if thou preſumeſt to goe to the Church with an impenitent heart, to eate the Sacrament of the *Lord of life*. God ſmote 50000. of the *Bethſhemites* for *looking irreverently* into his Arke, and kild *Vzza* with ſodaine death, for but *raſh touching* of the Arke: and ſmote *Vzzah* with a *Lepry* for medling with the Prieſts Office, which pertained not unto him. The feare of ſuch a ſtroke made *Ezechias* ſo earneſtly to pray unto God, that hee would not ſmite the people that wanted *time to prepare themſelves as they ſhould, to eate the Paſſeover*: and it is ſaid, that the Lord *heard Ezechiah, and healed the people*: Intimating, that had it not beene for *Ezechias* Prayer, the Lord had *ſmitten* the people for their

Gen. 3. 24.

1 Sam. 6.

1 Sam. 21.

2 Chro. 10. 18, &c.

their want of due *preparation.* And the man who came to the *Marriage Feaſt* without his *Wedding Garment*, or examining of himſelfe, was *examined* of another: and thereupon *bound hand and foote, and caſt into utter darkeneſſe*, *Matth.* 22. 12. And S. *Paul* tels the *Corinthians*, that for want of this *preparation in examining and judging themſelves, before they did eate the Lords Supper*, God had ſent that fearefull ſickeneſſe among them, whereof *ſome were then ſicke, others weake, and many falne aſleepe*, that is, taken away by *temporall death.* Inſomuch that the *Apoſtle* ſaith, that every *unworthy* receiver *eates his owne Iudgement, temporall* if he repents, *eternall* if he repents not: and that in ſo hainous a meaſure; as if he *were guilty of the very Body and Bloud of the Lord*, whereof this Sacrament is a holy *ſigne* and *ſeale.* And Princes puniſh the indignitie offred to their *great Seale*, in as deepe a meaſure, as that which is done to their owne *Perſons*, whom it repreſenteth.

1 Cor. 11.29.

1 Cor. 11.29.

1 Cor. 11.29.

Verſ. 17.

And

And how hainous the guiltineſſe of *Chriſt bloud* is, may appeare by the miſerie of the *Iewes* ever ſince they wiſhed *his bloud to bee on them and their Children.* But then thou wilt ſay; It were *ſafer* to abſtaine from comming *at all* to the Holy Communion: Not ſo, for God hath threatned to puniſh the *wilfull neglect* of his Sacraments, with *eternall damnation* both of body and ſoule. And it is the *Commandement of Chriſt*; *Take, eate, doe this in remembrance of mee*: and hee will have his Commandement under the penaltie of his curſe obeyed. And ſeeing that this Sacrament was the *greateſt* token of Chriſts *love*, which hee left at his *end* to his friends whom hee loved to the *end*, therefore the *neglect* and *contempt* of this Sacrament muſt argue the *contempt* and *neglect* of his *love* and *bloud ſhedding*: than which no ſin in Gods account can ſeeme more *heynous*. Nothing hinders why thou maiſt not come freely to the Lords Table; but becauſe

Mat. 27. 25.

Numb. 9.13. Heb 2.9. Matt.16. 1 Cor. 11.

Ioh.13.1

Heb. 10. 28,29.

cauſe thou haddeſt rather *want* the love of God, then *leave* thy filthy ſinnes. Oh come, but come a gueſt prepared for the Lords Table; ſeeing they are *bleſſed, who are called to the Lambs Supper.* O come, but come prepared; becauſe the *efficacie* of this Sacrament is received according to the *proportion* of the *Faith* of the Receiver.

Apo. 19. 9. *Efficacia Euchariſtiæ non æqualiter ſe habet quoad omnes fideles, ſed pro ratione fidei communicantium.* Origen.

This preparation conſiſts in the ſerious conſideration of three things: Firſt, of the *worthineſſe of the Sacrament*, which is tearmed to *diſcerne the Lords Body.* Secondly, of thine *owne unworthineſſe*: which is to *judge thy ſelfe.* Thirdly, of the *meanes*, whereby thou maiſt become a *worthy* Receiver: called *Communication of the Lords Body.*

1. *Of the worthineſſe of the Sacrament.*

THE *worthineſſe* of this Sacrament is conſidered three waies: Firſt, by the *Majeſtie* of the *Author* ordaining. Secondly, by the

the *preciousnesse* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

1. *Of the Authour of the Sacrament.*

The *Author* was not any *Saint* or *Angel*, but our *Lord Iesus*, the eternall Sonne of God. For it pertaineth to *Christ onely*, under the *New Testament*, to institute a Sacrament, because he onely can *promise* and *performe* the *grace* that it *signifieth*. And wee are charged *to heare no voyce but his* in his Church. How sacred should we esteeme the *Ordinance* that proceedeth from so Divine an *Author*?

Mat. 17. 5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *earthly signes* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signes* are [a] *Bread* and *Wine*, in number *two*, but *one* in use.

[a] 1 Co. 11. 23, &c. Pro. 9. 5.

Secondly,

Secondly, the *Divine Word*, is the Word of *Christs Institution*; pronounced with *prayers* and *blessings*, by a [b] *lawfull* Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne ordinance, and ready to *performe* whatsoever hee doth *promise*. The Divine *Words* of blessing doe not *change* or *annihilate* the [c] *substance* of the *Bread* and *Wine*: (for if their substance did not remaine, it could bee no Sacrament:) but it changeth them in *use* and in *name*. For, that which was before but *common* Bread and Wine to nourish mens *Bodies*; is after the *blessing* destinated to an holy use, for the *feeding* of the *Soules* of Christians. And where before they were called

[b] Heb. 5. 4. Numb. 16. 40. 1 Cor. 10. 16. *Eucharistiæ Sacramentũ non de aliorum manu quàm præsidentium sumimus.* Tert. *de Coron. c. 3.*

[c] *Qui est a terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & cœlesti,* Iren. lib. 4 c. 34. *Per Sacramentum corporis & sanguinis Domini divinæ efficimur cõsortes naturæ, & tamen esse non desinit substantia vel natura panis & vini,* Gelatius contra Eutic.

but

but *Bread* and *Wine*; they are now called by the name of thoſe *holy things* which they ſignifie, *The body and bloud of Chriſt*; the better to draw our *minds* from thoſe *outward* Elements to the *Heavenly* Graces, which by the *ſight* of our *bodies* they repreſent to the ſpirituall *eies* of our *Faith*. Neither did Chriſt direct theſe words, *This is my Body, this is my Bloud*, to the Bread and Wine: but to his Diſciples, as appeares by the words going before, *Take ye, eate ye*. Neither is the Bread his Body, but in the ſame ſenſe that the cup is the *Neſt Teſtament, viz.* by a Sacramentall *Metonymie*. And *Marke* notes plainely, that the words, *This is my Bloud, &c. was not pronounced by our Saviour, till after that all his Diſciples had drunken of the Cup*. *Marke* 14. 23, 24. And afterwards in reſpect of the naturall ſubſtance ther-of, hee calles that *the fruit of the Vine*, which in reſpect of the ſpirituall ſignification thereof, hee had before termed *his Bloud, verſe* 25. after

Chriſtus viſibilia ſymbola, corporis & ſanguinis appellavit nec honoravit, non naturam mutans, ſed gratiam naturæ adjiciens, Theodoret. Dialog. 1.

after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *doe this in remembrance of him*; and hee bids us eate *not simply his body*, but *his body* as it was *then broken*, and his *bloud shed*: which S. *Paul* expounds to to be but *the Communion of Christs body*, & the [c] *Communion of his bloud*, that is, an effectuall *pledge* that we are *partakers* of Christ, and of *all* the *merits* of his *body* and *bloud*. And by the frequent use of this Communion, *Paul* wil have us to [d] *make a shew of the Lords death till he come* [e] from heaven, and till we, as [f] *Eagles shall be caught up into the* [g] *aire, to meete him* who is the blessed *Carkeis* and life of our soules.

[c] 1 Cor. 10. 16.

[d] 1 Cor. 11 26.
[e] Act 3. 21. Act. 1. 11 Heb. 8. 21.
[f] Mat 24. 27, 28.

Thirdly, the *spirituall graces* are likewise two; the *Body of Christ*, as it was with the *feeling* of Gods *anger* due to us, *crucified:* and his *bloud* as it was (in the like sort) *shed for the remission of their sinnes*. They are also in *number* two, but in *use* one, *viz. whole Christ*; with all his benefits *offered* to *all*, and *given* indeed

indeede to the *faithfull*. Theſe are the three *integrall* parts of this *bleſſed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conjoyned are unprofitable without the *Grace* ſignified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiver, Some receive the *outward* Signe without the *ſpirituall* Grace, as *Iudas*, who (as *Auſten* ſaith) received * *the Bread of the Lord*, but not *the Bread which was the Lord*. Some reeeive the *ſpirituall* grace without the *outward* ſigne, as the *Saint-Thiefe* on the Croſſe: and innumerable of the faithfull, who *dying deſire* it, but cannot receive it through ſome externall impediments: but the *worthy* receivers to their comfort receive *both* in the *Lords Supper*.

* *Panem Domini, non panem Dominum.* Aug.

Chriſt choſe *Bread* and *Wine* (rather than any other Elements) to bee the *outward* ſignes in this bleſſed Sacrament: firſt, becauſe they

they are *easiest* for *all sorts* to attaine unto: secondly, to teach us, that a mans *temporall life* is chiefly nouriſhed by * *bread*, and cheriſhed by *wine*; ſo are our ſoules by his *body* and *bloud* ſuſtained and quickned unto *eternall life*. Chriſt appointed Wine with the Bread to be the outward Signes in this Sacrament, to teach us; firſt, that as the *perfect nouriſhment* of mans body conſiſts both of *meate* and *drinke*: ſo Chriſt is unto our ſoules not in *part*, but in *perfection* both *ſalvation* and *nouriſhment*: ſecondly, that by ſeeing the Sacramentall Wine *apart* from the Bread, wee ſhould remember how all his *precious bloud* was *ſpilt* out of his *bleſſed body* for the *remiſſion of our ſinnes*. The *outward* Signes the *Paſtor* gives in the Church, and thou doeſt eate with the *mouth* of thy *body*: the *ſpirituall* grace *Chriſt* reacheth from Heaven, and thou muſt eate it with the *mouth* of thy *Faith*.

3. *Of the Ends for which this holy Sacrament was ordained.*

The

* *David* cales bread the ſtrength of mans heart. Pſa. 104. 15. *Iſay*, the ſtaffe of Bread. *cap.* 3. 1. *Ezechiel*, the ſtaffe of Bread. *cap.* 4. 16. *Homer*, μέδος ἀνδρῶν.

The excellent and admirable *Ends* or *fruites* for which this blessed Sacrament was ordained, are *seven.*

Of the first End of the Lords Supper.

1. To Keepe Christians in a continuall [a] *remembrance* of that *propitiatory sacrifice*, which Christ *once* for all, offered by his *death* upon the *Crosse*, to reconcile us unto God. *Doe this* (saith Christ) *in remembrance of mee.* And (saith the Apostle) [b] *As oft as ye shall eat this bread and drinke this cup, yee doe shew the Lords death till hee come.* And hee saith, that (by this Sacrament, and the Preaching of the Word) [c] *Iesus Christ was so evidently set forth before the eies of the Galathians, as if hee had beene crucified among them*; for the *whole action* representeth *Christs death*; the *breaking* of the *bread* blessed, the crucifying of his blessed *body*; and the *powring* forth of the sanctified *wine*, the *shedding* of his Holy *bloud*, Christ was once in himselfe *really* offered: but as oft

[a] Matth. 16.16. 1 Cor. 11.26.

[b] 1 Cor. 11.26.

[c] Gal.3. 1. Heb.9. 26.& 10. 12. & 1. 3. *Quotidie nobis Christus crucifigitur.* Aug. in Psal. 65.

oft as the Sacrament is celebrated: ſo oft is hee *ſpiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory ſacrifice, not properly or really, but* **figuratively*, becauſe it is a *memoriall* of that propitiatorie Sacrifice, which Chriſt offered upon the *Croſſe*. And to diſtinguiſh it from that *reall Sacrifice* the Fathers call it the [a] *unbloudy ſacrifice*. It is alſo called the *Euchariſt* becauſe that the Church in this action, offereth unto God the *Sacrifice of praiſe and thankeſgiving* for her Redemption; effected by the true and *onely expiatory* Sacrifice of Chriſt upon the Croſſe. If the ſight of *Moabs King*, ſacrificing on his wals his owne ſonne, to moove his Gods to reſcue his, 2 *Kin.* 3. 27. mooved the aſſailing Kings to ſuch pitty, that they ceaſt their aſſault, and raiſed their ſiege: how ſhould the ſpirituall ſight of *God the Father*, ſacrifiſing on the

* μυστικῶς.

[a] *Incruentum ſacrificium.* If it be unbloudy, becauſe it is void of bloud, then it is not Chriſts naturall body: If becauſe it is offered without ſhedding of bloud, then it is not availeable for the remiſſion of ſinnes. Heb. 9. 21. *Chriſto cum Patre & Spir. ſancto ſacrificium tamen & vivum in ſide & charitate ſancta Eccleſia Catholica offerre non ceſſat.* Aug. de fid. ad Petr. diac. cap. 19.

Croſſe

Croſſe *his onely begotten Sonne*, to ſave thy ſoule, move thee to love *God* thy *Redeemer*, and to leave ſin, that could not in juſtice be expiated by any meaner ranſome?

Of the ſecond end of the Lords Supper.

2. To *confirme our Faith*: for God by this Sacrament doth *ſignifie* and *ſeale* unto us from heaven; that according to the *promiſe* and *new covenant* which hee hath made in *Chriſt*, he will truely receive into his grace and mercy all *penitent beleevers*, who duly receive this holy Sacrament; & that for the *merits of the death and paſſion of Chriſt*, hee will as *verily* forgive them all their ſinnes, as they are *made partakers* of this Sacrament. In this reſpect the Holy Sacrament is called, *The ſeale of the new Covenant and remiſſion of ſinnes*. In our greateſt doubts, wee may therefore, receiving this Sacrament, undoubtedly ſay with *Sampſons* Mother: *If the Lord would kill us, hee would not have received a burnt offring and a meat-offring at our*

Cum frangitur hoſtia, dum ſanguis de calice in ore fideliũ funditur, quid aliud quàm Domini corporis in cruce immolatio eiuſque ſanguinis de latere effuſio deſignatur? Can. diſt. 2. de conſec. *cum frangitur.* 37.

Rom. 4. 11. Mat. 26. 28. 2 Cor. 11. 25. Iudg. 13. 13.

our hands, neither would hee have shewed all these things, nor would at this time have told us such things as these.

Of the third End of the Lords Supper.

3. To bee a *pledge* and *symbole* of the most neare and effectuall *Communion* which Christians have with *Christ*. *The cup of blessing, which we blesse is it not the Communion of the bloud of Christ? The Bread which we breake, is it not the Communion of the body of Christ?* that is, a most effectuall signe and pledg of our Communion with Christ? This union is called *abiding in us*, [b] *joyning to the Lord*, [c] *dwelling in our hearts*: and set forth in the holy Scriptures by divers *Similies*. First, of the *Vine* and *branches*. Secondly, of the * *head* and *body*. Thirdly, of the *foundation* and *building*. Fourthly, of *one Loafe* confected of many graines. Fiftly, of the *matrimoniall union* twixt man and wife, and such like. And it is *threefold* betwixt Christ and Christians

1 Cor. 10 16.
[a] Ioh. 14. 16, 23.
[b] 1 Cor. 6. 17. κοίλλησις.
[c] Eph. 2. 17. κατοίκησις.
Ioh. 15. 5. Eph 6. σύστωμα.
* Eph. 2. 35. Col. 1. 18 Rom. 12. 4, 5. Eph. 3. 19. 20.
1 Cor. 10 17.
Eph. 5. 31 32.
Apo. 22. 2.

ſtians. The firſt is *naturall*, betwixt our *humane nature*, and *Chriſts divine Nature* in the perſon of the Word: The ſecond is *myſticall*, betwixt our perſons *abſent* from the Lord, and the perſon of Chriſt *God* and *Man*; into one *myſticall* body: The third is *celeſtiall*, betwixt our perſons *preſent* with the Lord, and the perſon of Chriſt in a *body glorified*; theſe three conjunctions depend each upon other. For, had not our nature beene firſt *Hypoſtatically* united to the nature of God in the *ſecond* perſon; wee could never have beene Vnited to Chriſt in a *Myſticall* Body. And if wee be not in *this life* (though abſent) united to Chriſt by a *Myſticall* Vnion, wee ſhall never have Communion of *glory* with him in his *heavenly preſence*. The *Myſticall Communion* (chiefely heere meant) is wrought betwixt Chriſt and us by the *Spirit* of Chriſt, apprehending us: and by our *Faith* (ſtirred up by the ſame *ſpirit*) *apprehending Chriſt* againe Both which

which S. *Paul* doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, and is so firmely holden? This Vnion he shall best understand in his *minde*, who doth most feele it in his *heart*. Phil. 3. 12.

But of all other times, this union is best felt, and most conformed, when wee duely receive the *Lords Supper*. For then we shall sensibly feele our hearts knit unto Christ, and the *desires of our soules* drawne by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holinesse.

From this *Communion with Christ*, there followeth to the faithfull many unspeakeable benefits.

As first, Christ tooke by *imputation* all their sinnes and guiltinesse upon him, to satisfie *Gods Iustice* for them; and he freely gives, by *imputation*, unto us all his righteousnesse in this life, and all his right unto eternall life when this is ended: and counteth all the *good* or *ill* 2 Cor. 15. 2. Rom. 4. 25. 1 Pet. 2. 15. Phil 3. 9.

that is done unto us, as done unto his *owne person.*

Mat. 25. 35. Act. 9. 4. Mat. 25. 45. Zach 2. 8

Secondly, there floweth from *Christs Nature* into our *nature,* united to him, the *lively spirit* and *breath of grace,* which renueth us to a spirituall life: and so sanctifieth our *minds, wils, and affections,* that we daily grow more and more conformable to the *Image of* Christ.

Eph. 4. 23. 24. Rom. 8. 29.

Thirdly, hee bestoweth upon them all *saving graces,* necessary to attaine eternall life, as the *sense of Gods love,* the *assurance of our election,* with *regeneration, justification,* and *grace to doe good workes*: till wee come to live with him in his heavenly Kingdome. This should teach all the Christians to keepe themselves as the *undefiled members* of Christs holy Body, and to beware of all *uncleannesse* and *filthinesse*: knowing that they live in Christ, or rather that Christ *liveth in them.* From this *Union* with Christ (sealed unto us by the *Lords Supper* (Saint *Paul* draweth arguments, to withdraw the *Corinthi-*

2 Cor. 3. 18. Ioh. 15. 5 Ioh. 1. 16. 2 Cor. 8 1, 4, 6, 7, 19.

ans

ans from the pollution both of *Idolatry*, 1 *Corinth.* 10.16. and *Adultery*, 1 *Cor.* 16.15.16.

Lastly, from the former Communion twixt Christ and Christians, there flowes another Communion, twixt Christians among *themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*: in that the whole Church being *many*, doe all communicate of *one* bread, in that holy action, *We being many, are one bread, and one body*, for we are all partakers of that one bread; that as the bread which we eate in the Sacrament, is but *one*, though it be confected of *many* graines, so *all* the faithfull, though they bee *many*, yet are they but *one mysticall body* under *one head*, which is Christ. Our Saviour prayed *five times* in that prayer which hee made after his last Supper, that his Disciples might be *one*: to teach us at *once*: how much this *Unity* pleaseth him. This *Union* betwixt the faithfull, is so *ample*, that no distance of place can part it,

1 Cor. 10. 17.

Ioh. 17. 11, 21, 22, 23, 26.

ſo *ſtrong*, that death cannot diſſolve it, ſo *durable*, that time cannot weare it out; ſo *effectuall*, that it breeds a fervent love betwixt thoſe who never ſaw one anothers face.

1 Cor. 4. 13. And this *conjunction of ſoules* is termed the *Communion* of *Saints*, which Chriſt effecteth by ſixe ſpeciall meanes. Firſt, by governing them all by *one* and the ſame *holy Spirit*. Secondly, by enduing them all with *one* and the ſame *Faith*. Eph. 4. 5. Thirdly, by ſhedding abroad his *owne* [a] *love* into all their hearts. [a] Rom. 5. 5. Fourthly, by regenerating them all by *one* and the ſame *Baptiſme*. [b] Tit. 3. 5 Eph. 4. 5. Fiftly, by [c] nouriſhing them all with *one* and the ſame ſpirituall *foode*. [c] 1 Cor. 10. 17. Sixthly, by being *one* [d] quickning Head, of that *one* body of his Church, which hee reconciled to God *in the Body of his fleſh*. [d] 1 Cor. 11. 33. Col. 1. 28. & 22 Hence it was, that the multitude of beleevers in the Primitive Church, were of *one heart*, and of *one ſoule*, in *truth*, *affection*, and *compaſſion*. [e] Acts 4. 32. And this ſhould teach Chriſtians to *love* one another; ſeeing they are all *members*

bers of the ſame holy and Myſticall Body, whereof *Chriſt* is Head. And therefore they ſhould have all a *Chriſtian Sympathy*, and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers griefe, to *beare* with one anothers infirmity: and mutually to *releeve* one anothers wants.

Of the fourth end of the Lords Supper.

4. To *feede the ſoules of the faithfull, in the aſſured hope of life everlaſting.* For this Sacrament is a ſigne and pledge unto as many as ſhall receive the ſame according to Chriſts Inſtitution: that hee will according to his promiſe, by the vertue of his *crucified* body and bloud, as verily feed our ſoules to life *eternall*: as our bodies are by Bread and Wine nouriſhed to this *temporall* life. And to this end Chriſt in the action of the Sacrament, * *really giveth* his very *Body* and *Bloud* to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the Body*

* *Audio quid verba ſonent neq; enim mortis tãtum ac reſurrectionis ſuæ beneficium nobis offert Chriſtus, ſed corpus ipſum in quo paſſus eſt ac reſurrexit. Concludo, realiter, hoc eſt verè nobis in cœna dari Chriſti corpus ut ſit animis noſtris in cibum ſalutarem.* Calvin. in Com. 2 Cor. 11 25. 1 Cor. 10. 18.

and blond of the Lord. And communication is not of things *absent*, but *present*: neither were it the *Lords Supper*, if the *Lords Body* and *Blond* were not *there*. Christ is verily present in the Sacrament, by a *double Vnion*: whereof the *first is spirituall*, twixt *Christ*, and the *worthy* Receiver: the second is *Sacramentall*, twixt the *Body*, and *Blond* of Christ, and the *outward signes* in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in *Christ* and in the *Faithfull*; [b] incorporateth the faithfull, as Members unto Christ their Head, and so makes them one with Christ, and partakers of *all the Graces*, *Holinesse*, *and eternall Glory*, which is in him: as sure, and as verily as they heare the *words of the promise*, and are partakers of the outward signes of the holy Saerament. Hence it is that the *Will* of Christ is a true

a *Quod se nobis communicat, id fit arcana spiritus sanctivirtute, quæ res longo rum distantia sejunctas non modo aggregare, sed continuare in unum potest.* Calvin in 1 Cor. 11 25.

b *Hæc (si corpus & sanguis Domini) accepta atque habita, id efficiunt, ut & nos in Christo & Christus in nobis sit* Hil. lib. 8 de Trin. *Iam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas.* B. Agnet. *dict. apud* Amb.

Christians

Christians *will*: and the Christians *life is Christ, who liveth in him, Galathians 2. verse 20.* If you looke to the *things* that are united; this Vnion is *essentiall*: if to the *truth* of this Vnion; it is *reall*. If to the *manner* how it is wrought, *it is spirituall. It is not our Faith*, that makes the Body and Bloud of Christ to bee present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but *receive* and *apply* unto our soules those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramentall Vnion*, is not a *Physicall* or *Locall*, but a *Spirituall* conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces which are the *Body* and *Bloud* of Christ in the act of receiving: as if by a *mutuall relation*, they were but *one* and the *same thing*. Hence it is, that in the same * instant of time, that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*, he

* *Corpus non adest, cum pane, ἀμῶ, id est, simul loco, sed ὅμῶ, id est, simul tempore.*

he eateth also with the mouth of his Faith, the very *Body* and *Bloud* of *Christ*. Not that [a] Christ is brought downe from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his mind unto Christ; not by any *locall mutation*, but by a *devout affection*: so that in the holy [b] *contemplation of Faith*, he is at that *present with Christ, and Christ with him*. And thus beleeving and meditating how Christ his Body was crucified, and his precious Bloud shed for the remission of his sinnes, and the reconciliation of his Soule unto God: his Soule is hereby *more effectually fed* in the assurance of eternall Life, than Bread and Wine can nourish his Body to this *temporall life*. There must bee therefore of necessity in the Sacrament, both the outward signes to be *visibly* seene with the *Eyes of*

a *Quum cœna cœlestius sit actio, minime absurdum est Christum in cœlo manentem à nobis recipi.* Cal. in 1 Cor. 11.25.

b *Fidem mitte in cœlum & eum in terris tanquã præsentem tenuisti* Aug Epi. 11.25. *Fidem cum dico non intelligo quamlibet opinionẽ sed fiduciam quæ quum audis panem esse corporis Christi, non dubitas impleri à Domino, quod verba sonant; corpus quod nequaquam cernis, spirituale esse tibi alimentum vimque ex Christi carne vivificam in nos per spiritum diffundi.* Calvin. ibid.

the

the Body, and the Body and Bloud of Christ, to bee *spiritually discerned* with the *Eye of Faith*. But the forme, how the Holy Ghost makes the Body of *Christ* being *absent* from us in place, to bee *present* with us by our vnion; Saint *Paul* tearmes a *great Mystery*: such as our vnderstanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not *bare signifying Signes*, but such as wherewith Christ doth indeed *exhibite* and *give* to every *worthy Receiver*, * not onely his Divine *vertue* and *efficacy*; but also his *very Body* and *Bloud*, as verily as he gave to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*, or *health* to the diseased, by the *Word of his mouth*, or *touch of his hand or garment*. And the *apprehension* by *faith* is more forcible, than the exquisitest *comprehension* of *Sense* or *Reason*. To conclude this point: this holy Sacrament is that *Blessed Bread*, which beeing eaten, opened the eyes of the

Eph. 4. 13

* *Ego tunc nos demùm participare Christi bonis agnosco postquam Christum ipsum obtinemus: Obtinetur non tantùm quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejusumus membra, ex carne ejus, dum in unam deniq; & vitam & substantiæ (ut ita loquar) cum ipso coalescimus.* x Calvin.

Emvites that they *knew Christ*. That is that *Lordly Cup*, by which *we are all made to drinke into one Spirit*. This is that *Rocke, flowing with honey*, that reviveth the fainting spirits of every true *Ionathan*, that tastes it with the mouth *of Faith*. This is that *Barly Loafe*, which *tumbling from above*, strikes downe the Tents of the *Midianites* of infernall darkenesse. *Elias* Angelicall *Cake* and *water* preserved him forty dayes in *Horeb*: and *Manna* (*Angels food*) fed the *Israelites* forty yeeres in the wildernesse: but this is that *true Bread of life* and heavenly *Manna*, which if we shall *duely* eate, will nourish our Soules *for ever* unto life *eternall*. How should then our Soules make unto Christ that request from a *spirituall* desire, which the *Capernaites* did from a *Carnall* motion? *Lord, evermore give us this Bread?*

a Luk 14 30,33.
b 1 Cor. 12.13.
c 1 Sam. 14 27.
d Iudges 7.13.
e 1 Kings 18.6,7.
f Mal.78. 14,25. Num.16. 35.
g Ioh.6. 32,35, 49.50.
h Iohn 6. 51,50.
i Ioh.6. 34.

The fift End of the Lords Supper.

5. To bee *an assured pledge unto*

us

us of our Reſurrection. The Reſurrection of a Chriſtian is twofold, Firſt, the [a] *ſpirituall* Reſurrection of our *Soules*, in this life, from the death of *ſinne*, called the *firſt reſurrection*: becauſe that by the *Trumpet-voice* of Chriſt, in the preaching of the Goſpel, wee are raiſed from the *death* of *ſinne*, to the *life* of *grace*: [b] *Bleſſed and holy is he* (ſaith Saint *Iohn*) *who hath part in the firſt Reſurrection: for on ſuch, the ſecond death hath no power*: The * *Lords Supper* is both a *meane* and a *pledge* unto us, of this ſpirituall and firſt Reſurrection. * *He that eateth mee, even he ſhall live by mee.* And then wee are *fit gueſts to ſit at the Table with Chriſt*; when *like Lazarus*, we are raiſed from the *death* of ſinne, to *newneſſe* of life.

The truth of this firſt Reſurrection will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practiſe of Piety; thy heart anſwereth

[a] Ioh.5. 25. Rom.6.4 5,12.

[b] Ap.20. 6.

* *Hinc apud priſcos Sacramentum baptiſmi appellabatur*, Salus *Sacramentum verò Dominici corporis*, Vita. Au. lib.1.*de peccatorum meritis.*c.14.

[c] Ioh.6. 57.

[d] Ioh.1. 72.

1 Sam. 3. 10. Pſa. 108. 1. Act. 9. 9. Apo. 3. 1 [a] Ioh. 6. 54.

ſwereth, with *Samuel*: *Here I am ſpeake Lord, for thy ſervant heareth.* And with *David*, *O God, my heart is ready.* And with *Paul*, *Lord what wilt thou have me to doe?* Then ſurely, thou art raiſed from the death of ſinne, and haſt thy part in the *firſt Reſurrection*; but if thou remaineſt ignorant of the true grounds of Religion, and findeſt in thy ſelf a kind of ſecret loathing of the exerciſes thereof, and muſt be drawne, as it were againſt thy will, to doe the workes of Piety, &c. then ſurely thou haſt *but a name that thou liveſt, but thou art dead,* as Chriſt told the *Angel* of the *Church of Sardis*, and thy ſoule is but as ſalt to keep thy body from ſtinking.

Secondly, the *corporall* reſurrection of our bodies at the laſt day, which is call'd the *ſecond reſurrection*, which freeth us from the firſt death. *He that eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him up at the laſt day.* For this Sacrament ſignifieth and ſealeth

sealeth unto us, that *Christ dyed* and *rose againe* for us, and that his [b] flesh *quickneth* and *nourisheth* us unto eternall life, and that therefore our bodies shall surely bee raised to eternall life at the last day. For seeing our *head* is risen, all the *members* of the body shall likewise surely rise againe. For how can those bodies which (being the *weapons of righteousnesse, Rom.* 16.13. *Temples of the Holy Ghost, 1 Cor.* 6.19. and *Members of Christ*) have beene * *fed* and *nourished* with the *Body* and *Blood* of the *Lord of life*; but be raised up againe at the last day? And this is the cause that the bodyes of the Saints, being dead, are so reverently buryed and laid to sleepe in the *LORD*. And

[b] *Hinc panis & vinum à veteribus nominantur symbola resurrectionis* Con. Nicæn. Ioh. 6. 51. *Caro Christi non in se, sed in verbo ipsi hypostaticè unito, vivifica est*: Cyr. in Ioh. 10 13. *Et quia est propria caro verbi cuncta vivificantis.*

Synod. Eph. *directa fide ad* Reginas. *Vivificat 1 ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium. 2 ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quæ membra sumus insiti. Caro non prodest.* Ioh. 6. 63 *i. carnalis opinio non conveniens cum mysterio manducationis carnis Christi.* * *Quo modo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur?* Irenæus lib 4. cap. 34.

their

their *buriall places* are termed the * *beds*, and *dormitories* of the *Saints*. The Reprobates shall arise at the last day; but by the Almighty power of Christ, as hee is *Iudge*, bringing them as malefactors out of the Goale, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*. And *his* resurrection is the * *cause*, & *assurance of ours*. The * *Resurrection* of Christ, is a Christians peculiar faith: the *Resurrection* of the *dead*, is the *Child of Gods* chiefest *confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: * *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed.*

* Isai. 26. 19. 20.

* *Christi resurrectio in qua nostra instituitur, cõmunis resurrectionis Fides jussa est.* Theod. a *Mortuum esse Christum etiam Pagani credant: resurrexisse vero propria Fides est Christianorum* Aug. l. 19. contra Faust. cap. 19. *Tota fiducia Christianorum est resurrectio mortuorum.* Tert. lib. 5. de resurrect Carn. * κύριος ἀνέστη ἀληθῶς ἀνέστη.

The

The sixth End of the Lords Supper.

6. *To seale unto us the assurance of everlasting life*, Oh what more wished or loved, than *life*? Or what doe all men naturally more, either feare or abhorre than *death*? Yet is this *first death nothing*, if it be compared with the *second death*: neither is this life any thing worth, in comparrison of the life to come. If therefore thou desirest to bee assured of eternall life, prepare thy selfe to bee a worthy receiver of this *blessed Sacrament*. For our Saviour assureth us, *That if any man eate of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who *duly* eateth of this holy Sacrament, may *truly* say, not onely *Credo vitam æternam*, I beleeve life everlasting: but also, *Edo vitam æternam*, I eate life everlasting. And indeed this is the *true Tree of Life*, which God hath planted in the middest of the *Paradise of the Church*:

Omnium terribilium terribilissimum mors, Anti.

Ioh. 6. 51

Church: And whereof hee hath promiſed *to give every one that overcommeth, to eate.* And this tree of life, by infinite degrees excelleth the *tree of life* that grew in the *Paradiſe of Eden*; for *that* had his root in the *earth*, this from *Heaven*; *that* gave but life to the *body*, *this* to the *ſoule*, *that* did but Preſerve the life of the *living*, *this* reſtoreth life to the *dead*. The *leaves of this Tree heale the Nations* of beleevers, and it yeelds *every moneth a new manner of fruit*, which nouriſheth them to life everlaſting. Oh, bleſſed are they who often eate of this Sacrament! at leaſt, *once every moneth*, taſte anew of this renewing fruit, which Chriſt hath prepared for us at his Table to heale our infirmities, and to confirme our beliefe of life everlaſting.

Apo. 2. 7.

Apo. 22 6.

Milites ſacramento erant adjurati & obſtricti ad præſtandam ſoli imperatori fidelitatem & obedientiam.

Of the ſeventh End of the Lords Supper.

7. To binde all *Chriſtians*, as it were, by an *oath of fidelity*, to ſerve the one onely true God; and to admit

admit no other *propitiatory sacrifice for sinnes*, but that *one reall sacrifice* which by his death Christ *once offred*, and by which he finished the *sacrifices of the Law*, and effected *eternall redemption* and *righteousnesse* for all beleevers. And so to remaine for ever a publik *marke* of *profession*, to distinguish Christians from all Sects and false Religions. And seeing that in the *Masse* there is a *strange Christ* adored, not hee that was *borne* of the *Virgin Mary*: but one that is *made* of a *Wafer Cake*; and that the offering up of this *Breaden god* is thrust upon the *Church*, as a *propitiatory Sacrifice for the Quicke and the Dead*: all true Christians upon the danger of *wilfull perjury* before the *Lord chiefe Justice* of Heaven and Earth, are to detest the *Masse*, as the Idoll of Indignation, which is most derogatory to the all-sufficient world saving merits of *Christs* Death and Passion. For by receiving the Sacrament of the *Lords Supper*, wee all sweare that all *reall Sacrifices* are

are ended by our Lords death: and that his *body* and *bloud once* crucified and shed, is the *perpetuall foode* and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceive his owne *unworthinesse*, by examining his life according to the *tenne Commandements* of Almighty GOD. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the Commandements: remembring that without *repentance* and *Gods mercy* in Christ, the *Curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods Commandements. And having taken a *due survay* both of thy sinnes and miseries, retire to some secret place,

Deut. 27. 26. Gal. 3. 10.

place, and there putting thy ſelfe in the ſight of the *Iudge*, as a *guilty malefactor* ſtanding at the Barre to receive his ſentence, bowing thy *knees* to the *earth*, ſmiting thy *breaſt* with thy *fiſts*, and be-dewing thy *cheekes* with thy *teares*, confeſſe thy ſins and humbly aske him mercy and forgiveneſſe, in theſe, or the like words.

An humble confeſſion of ſinnes, to be made unto God before the receiving of the holy Communion.

O GOD and heavenly Father when I conſider the goodneſſe which thou haſt ever ſhewed unto mee, and the wickedneſſe which I have *committed againſt heaven and againſt thee*, I am aſhamed of my ſelfe, and confuſion ſeemes to cover my face as a veile; for which of thy *Commandements* have I not tranſgreſſed? O Lord, I ſtand heere guilty of the breach of all thy Luke 15.

The 2. Commandement. Deut.6.5 Mat.12. 37,38. Levit.19 14. Pſal.22. 5,6. Pſa.38.8

thy holy Lawes. For the love of my heart hath not ſo entirely cleaved unto thy Majeſty, as to *vaine* and *earthly* things: I have not *feared* thy *judgements* to deterre me from ſinnes, nor *truſted* to thy *promiſes*, to keepe me from doubting of my *temporall*, or from *deſpairing* of mine eternall ſtate. I have made the rule of thy divine worſhip, to bee *what my minde thought fit*, not *what thy word preſcribed*; finding my heart more prone to remember my *bleſſed Saviour* in a *painted Picture* of *mans device*: rather than to behold him *crucified* in his *Word* and *Sacraments* after his owne ordinance. Where *I ſhould never uſe thy *name* (whereat *all knees doe bow*) but with *religious reverence*, nor any part of thy worſhip, without due *preparation* and *zeale*, I have blaſphemouſly abuſed thy holy name to *raſh* and *cuſtomary* oathes; yea, I have uſed oathes by thy *ſacred* name, as falſe covers of my *filthy* ſins. And I have bin preſent at thy ſervice oft times more

The 2. Commandement. Deut.12. 32. Mat.19. 9.

Gal 3. 1. *The 3. Commandement.* Phil.2.10 Ecc.4.17. 1 Kings 18.10. Ier.5.2. Here cõfeſſe thy raſh and falſe ſwearing.

more for *ceremony* than *conſcience*, & to *pleaſe men* more than to *pleaſe* thee my gracious God.

Where I ſhould ſanctifie thy *Sabbath day*, by being preſent at the *publike exerciſes* of the *Church*, and by *meditating privately* on the *word* and *workes* of God, and by *viſiting* the *ſicke*, and *releeving* of my *poore brethren*: alas, I have thought thoſe holy Exerciſes a *burden*, becauſe they hindred my *vaine ſports*: yea, I have ſpent many of thy Sabbaths in my owne *prophane pleaſures*, without being preſent at any part of thy *divine worſhip*.

The 4. Commandement. Acts 20. 7. 1 Cor. 16. 2. Here cõfeſſe thy travelling on the Sabbath, and thy leaving the holy exercise, to goe to ſporting or feaſting.

Where I ſhould have given all due reverence to my *Naturall*, *Eccleſiaſticall*, and *Politicke* Parents, I have not ſhewed that meaſure of duty and affection to my Parents, which their *care* and *kindneſſe* hath deſerved, I have not had thy *Miniſters* in ſuch *ſingular love for their workes ſake*, as I ought, but I have *taunted* at their *zeale*, and *hated* them becauſe they *reprooved* me *juſtly*. And I have carried my ſelfe *con-*

The 5. Commandement. 1 Theſſ. 5. 13. Gal. 4. 15.

contemptuously against thy *Magistrates* and *Ministers*, though *I* knew that it is *thine ordinance*, that I should be obedient unto them.

Where I should bee * *slow* to *wrath*, and a *ready to forgive offences*, and not suffered the *Sunne to goe downe upon my wrath*, *but to doe good for evill*, *loving my very enemies for thy sake*: I alas, for *one sorry word*, have burst out into open *rage*, and harbouring thoughts of mischiefe in my heart, I have preferred to *feed* on *mine owne malice*, rather than to *eate* of thy *holy Supper*.

Where I should keepe my *mind* from all *filthy lusts*, and my *Body* from all *uncleannesse*: O Lord, I have defiled both, and made my *heart a Cage* of all impure thoughs, and my *mind* a very *Stye* of the uncleane Spirit. Yea, the *remedy* which thou (Lord) hast ordained

Here confesse thy disobedience to thy Parents Ministers, Magistrates, Masters or Tutors *The sixth Commandement.* * Prou. 19 a Eph. 4 31. Mar. 5 44 Here confesse thy hastinesse and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly. *The seuenth Commandement.* 1 Thes. 4. 3. &c Rom. 6. 13 Here confesse unto God thy secret pollutions, fornications, or adultery, if Satan hath so farre prevailed over thee.

for

for *incontinency*, could not *containe* mee within the bounds of *Chaſtity*, for by doating on *beauty*, whoſe ground is but *duſt*, Sathan hath *bewitched* my fleſh to luſt after *ſtrange* fleſh.

Where I ſhould have lived in *uprightneſſe*, giving every man his due, being contented with mine *owne* eſtate, and living conſcionably in my *lawfull calling*, ſhould bee ready (according to mine abilitie) to lend and give unto the poore: O Lord, I have by *oppreſſion*, *extortion*, *bribes*, *cavillation*, and other *indirect dealings*, under pretence of my *calling* and *Office*, robbed and purloyned from my fellow Chriſtians: yea I have received and ſuffered *Chriſt*, where I was truſted, many a time, in his *poore members*, to ſtand *hungry*, *cold*, and *naked* at my doore, and *hungry*, *cold*, and *naked* to goe away ſuccourleſſe, as hee came: and when the leaneſſe of his *cheekes* pleaded *pitty*, the hardneſſe of my heart would ſhew no *compaſſion*.

The eighth commandement. Eph. 4. 18 Luk. 6. 34, 35. Levit. 25. 35. Here confeſſe if thou haſt ſecretly ſtolne, or openly robbed any thing, or haſt detained from any fatherleſſe child that which is his by right.

The ninth Commandement. Zach. 8. 16 Mat. 10. 16 1 Cor. 13. 7 Matth. 1. 18, 19. Pſa. 50 20. Pſal. 15. 3. Here confeſſe if thou haſt belied or ſlandered thy neighbour, or not ſpoken the truth to cleare his innocency, when thou waſt called thereto. Tit. 1. 12. *The tenth Commandment.* Heb. 13. 5. 1 Tim. 6. 6 Phil. 4. 11, 12.

Where I ſhould have made conſcience to *ſpeake the truth in ſimplicitie*, without any falſehood, *prudently* judging aright, and *charitably* conſtruing all things in the beſt part; and ſhould have defended the *good* name and *credit* of my neighbour: alas (vile wretch that I am) I have belied and ſlandered my fellow brother, and as ſoone as I *heard* an ill *report*, I made my *tongue* the *inſtrument* of the *Divell*, to blazon that abroad unto others, before I knew the truth of it my ſelfe. I was ſo farre from ſpeaking a *good word*, in defence of his *good name*: that it tickled my heart in ſecret to heare one that I envied to bee taxed with ſuch a blemiſh; though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made *jeſts* of *officious*, and *advantage* of *pernitious* lies: herein ſhewing my ſelfe a right *Cretian*, rather than an upright *Chriſtian*.

And laſtly (O Lord) where I ſhould have reſted *fully contented* with

with that *portion* which thy Majeſtie thought meeteſt to beſtow upon me in this *Pilgrimage*: and rejoyced in *anothers* good as in mine *owne*: alas, my life hath beene nothing elſe but a *greedy luſting* after this neighbors *houſe*, & that neighbours *land*: yea, ſecretly wiſhing ſuch a man dead, that I might have his *living* or *office*, coveting rather thoſe things which thou haſt beſtowed on *another*, rather than being thankefull for that which thou haſt given unto *my ſelfe*. Thus I, O Lord, who am a *carnall ſinner*, and *ſold under ſinne*, have tranſgreſſed all thy holy and ſpiritual Commandements, from the *firſt* to the *laſt*, from the *greateſt* unto the *leaſt*: and here I ſtand guilty before thy judgment ſeate, of all the breaches of all thy lawes, & therefore lyable to thy *curſe* and to all the miſeries that *Iuſtice* can powre forth upon ſo *curſed* a creature. And whither ſhall I goe for deliverance from this miſerie? *Angels* bluſh at my rebellion, and will not helpe

mee: *Men* are guilty of the like *transgression*, & cannot helpe themselves. Shall I then despaire with *Cain*, or make away my selfe with *Iudas?* No Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of hell: I will rather appeale to thy *Throne of grace*, where mercy *raignes* to pardon *abounding* sinnes, and out of the *depth* of my *miseries*, I will cry with *David*, for the *depth* of thy *mercies*. *Though thou shouldest kill mee with afflictions, yet will I*, like *Iob*, *put my trust in thee.* Though thou shouldest drowne mee in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy Mercy, that I will bee taken up dead, clasping her with both my hands. And though thou shouldest cast me into the *bowels* of *Hell*, as *Ionas* into the *Belly* of the *Whale*: yet from thence would I cry unto thee; *O God the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three Persons, and one eternall*

Heb. 4.

Psa. 130. 1.

Iob 13. 12.

Iona. 2. 2

eternall God, have mercy upon mee a miſerable ſinner. And ſeeing the *goodneſſe* of thine *owne* nature firſt moved thee to ſend thine *onely begotten Sonne* to die for my ſinnes, that by his death I might be reconciled to thy Majeſtie: O reject not now my penitent Soule, who being *diſpleaſed* with her ſelfe for ſinne, deſireth to returne to ſerve, and *pleaſe* thee in newneſſe of life; and reach from Heaven thy helping hand to ſave me thy poore ſervant, who am (like *Peter*) ready to *ſinke* in the *Sea* of my ſinnes and miſerie. Waſh away the *multitude* of my ſinnes, with the *merits* of that *bloud* which I beleeve that thou haſt ſo abundantly ſhed for penitent ſinners.

And now that I am to receive this day the *bleſſed Sacrament* of thy precious *Body* and *Bloud*; O Lord, I beſeech thee, let thy holy Spirit, by thy Sacrament, ſeale unto my ſoule, that by the merits of thy death and Paſſion, all my ſinnes are ſo freely and fully remitted and

given, that the curſes and judgements which my ſinnes have deſerved, may never have power either to *confound* me in this life, or to *condemne* mee in the world which is to come. For my ſtedfaſt faith is, that *thou haſt died for my ſinnes, and riſen againe for my juſtification.* This I beleeve, *O Lord helpe mine unbeliefe.* Rom. 4. ult. Worke in me likewiſe, I beſeech thee, an *unfained* Repentance, that I may heartily *bewaile* my former ſinnes, and *loath* them, and ſerve thee henceforth in *newneſſe of life*, and greater meaſure of *holy devotion.* And let my ſoule never forget the infinite love of ſo ſweet a *Saviour*, that hath laid downe his life to redeeme ſo vile a *ſinner.* And grant, Lord, that having received theſe ſeales and pledges of my *Communion* with thee; thou maieſt henceforth ſo dwell by thy *Spirit* in mee, and I ſo live by *Faith* in thee, that I may carefully walke all the daies of life, in *godlineſſe* and *piety* towards thee, and in Chriſtian *love* and *charitie* towards all my Neigh-

Neighbours; that living in thy *feare*, I may die in thy *favor*, and after *death* bee made partaker of *eternall life*, through *Iesus Christ*, my Lord and onely Saviour, *Amen.*

3. *Of the meanes whereby thou maist become a worthy Receiver.*

THese *meanes* are duties of two sorts: the former respecting God; the latter our *Neighbour.* Those which respect God, are three: First, *sound knowledge:* Secondly, *true faith:* Thirdly, *unfained repentance.* That which respecteth our *Neighbour*, is but *one, sincere Charitie.*

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Heb. 6. 1, 2. Ioh. 17. 3 1 Tim. 2. 4. 1 Cor. 12. 29. 2 Cor. 13. 5.

Sound Knowledge is a *sanctified understanding of the first Principles of Religion.* As first *of the Trinitie of Persons in the Vnitie of the Godhead.* Secondly, *of the Creation of*

Man, and his Fall. Thirdly, *of the Curse and miserie due to sinne.* Fourthly, *of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us.* For as an house cannot bee built unlesse the *foundation* bee first laid; no more can *Religion* stand, unlesse it bee first grounded upon the *certaine knowledge* of Gods Word. Secondly, if wee know not Gods Will, we can neither *believe* nor doe the same. For as worldly businesses cannot bee done but by them who have skill therein, so without knowledge must men bee much more ignorant in *divine* and *spirituall* matters. And yet in *temporall things* a man may doe much by the *light of Nature:* But in *religious mysteries*, the more wee relie upon *naturall reason*, the further we are from comprehending *spirituall truth.* Which discovers the *fearefull* estate of those who *receive* without *knowledge*, and the *more fearefull* estate of those *Pastors* who

1 Cor. 2. 14. Rom. 8. 7

who *minister* unto them without *Catechizing*.

2. *Of sincere Faith required to make a worthy Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *divels* and *Reprobates* have in an excellent measure, and doe beleeve it and *tremble*) but *a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particular application unto a mans owne soule, of all the promises of mercy which God hath made in Christ to all beleeving sinners.* And consequently, that *Christ and all his merits doe belong unto him as well as to any other.* For first, if wee have not the *righteousnesse of Faith*, the Sacrament *seales nothing* unto us: and *every man in the Lords Supper receiveth so much as hee beleeveth.* Secondly, because that without Faith we communicating on *earth*, cannot apprehend Christ in *Heaven*. For as hee *dwelleth in us by Faith*, so by

Iam. 3. 19
Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

by faith we must likewise *eate him*. Thirdly, because that *without faith* wee cannot bee perswaded in our consciences that our receiving is *acceptable unto God*.

Heb. 11. Rom. 14. 23.

3. *Of unfained repentance requisite for a true Communicant.*

Isa. 55. 7. Ezc. 33. 11. Act. 26. 29. Act. 3. 19 Luke 2. 74, 75.

True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans owne misery, hee turneth from all his knowne and secret sinnes, to serve God in holinesse and righteousnesse all the rest of his daies. For as hee that is glutted with *meate*, is not apt to eate *bread*: so hee that is stuffed with *sinnes*, is not fit to receive *Christ*. And a *conscience* defiled with wilfull *filthinesse*, makes the use of all *holy things unholy* unto us. Our sacrificed spotlesse Passeover cannot be eaten with the sowre leaven of malice and wickednesse, saith *Paul*, 1 *Cor.* 5. 8. Neither can the old bottles of our corrupt and impure consciences, retaine the new Wine of Christs precious blood, as our Saviour

Heb. 2. 13, 14. Tit. 1. 15

Saviour saith, *Mark.* 2.22. We must therefore truely repent, if wee will be worthy partakers.

4. *The duties to be performed in respect of our Neighbour, in Charitie.*

Charitie is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts, by gestures, words and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, *no sacrifice is acceptable* unto God. Secondly, because one chiefe end, whereof the *Lords Supper* was ordained is, to *confirme* Christians love one towards another. Thirdly, no man can assure himselfe that his *owne sinnes* are forgiven of God, if his heart cannot yield to forgive the *faults of men* that have offended him. Thus farre of the *first sort* of duties which we are to performe before wee come to the Lords Table, called *Preparation.*

Mat. 5. 23, 24. Iohn 13. 14. 34, 35.

Mat. 6. 21. 14, 15. and 18. 35.

2. *Of*

2. *Of the ſecond ſort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.*

THis Exerciſe of ſpirituall *Meditation* conſiſts in divers points.

Firſt, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to bee celebrated, meditate with thy ſelfe how thou art invited by *Chriſt* to bee a Gueſt at his *holy Table*, and how lovingly hee inviteth thee; *Hoe, every one that thirſteth, come ye to the waters of life, &c. Come, buy Wine and Milke, without money, and without price: eate yee that which is good, let your ſoule delight it ſelfe in fatneſſe, Take yee, eate yee: This is my Body, which was broken for you; drinke yee all of this; for this is my blood which was ſhed for the remiſſion of your ſinnes.* What greater *honour* can bee vouchſafed than to be admitted to ſit at the Lords owne Table?

Mat. 22. 1 Pet. 1. Iſay. 55. 1, 2.

Mat. 26. 26, 27, 28, &c.

Table? What *better fare* can be afforded than to feed of the *Lords* owne Body and Bloud? If *David* thought it to bee the *greateſt favour* that he could ſhew unto good *Barzillai*, for all the kindneſſe that hee ſhewed unto him in his troubles, to *offer* him, *that hee ſhould feede with him at his owne Table in Ieruſalem*; how much *greater favour* ought wee to account it, when *Chriſt doth indeed feed us in the Church at his owne Table, and that with his owne moſt holy Body and Bloud?* 2 Sam. 19.33.

Secondly, as *Abraham*, when hee went *up to the Mount*, to ſacrifice *Iſaac* his Sonne; left his ſervants *beneath* in the *Valley*: ſo when thou commeſt to the *ſpirituall Sacrifice* of the *Lords Supper*, lay aſide all *earthly thoughts* and *cogitations*: that thou maieſt wholly contemplate of *Chriſt*, and offer up thy *Soule* unto him, who ſacrificed both his *Soule* and *Body* for thee. Gen. 22. 5.

Thirdly, meditate with thy ſelfe, how *precious* and *venerable* is the *Body*

Body and *Bloud* of the *Sonne of God*, who is the Ruler of Heaven and Earth, the Lord, at whose beck the *Angels* tremble, and by whom both the *quicke* and *dead* shall bee judged at the last day, and thou amongst the rest. And how that it is he, who having beene *crucified* for thy *sinnes*, offereth now to bee received by faith into thy soule. On the other side, consider how sinnefull a *Creature* thou art: how altogether *unworthy* of so holy a *Guest*: how ill *deserving* to taste of such *sacred food*: having beene *conceived* in *filthinesse*, and wallowing ever since in the mire of *Iniquitie*: bearing the name of a *Christian*, but doing the *workes* of the *divell*; adorning Christ with an * *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *gracelesse actions*.

* Haile King.

Fourthly, ponder then with what face dareſt thou offer to touch so holy a Body with such defiled hands? or to *drinke such precious* Bloud with so lewd and lying a mouth?

mouth? or to lodge ſo *bleſſed* a Gueſt in ſo *uncleane* a ſtable? For if the *Bethſhemites* were ſlaine, for but looking irreverently into the *Arke of the Old Teſtament*, what Iudgement maieſt thou juſtly expect, who with ſuch impure eies and heart, are come to ſee and receive the *Arke* of the *New Teſtament*, in which *dwelleth all the fulneſſe of the Godhead, bodily?* Col. 2. 3. 9.

If *Vzza* for but *touching* (though not without *zeale*) the *Arke* of the Covenant, was *ſtricken* with *ſuddaine death*: what *ſtroke* of *Divine judgment* maieſt thou not feare; that ſo *rudely*, with uncleane hands, doſt preſume to handle the *Arke* of the *eternall Teſtament*, *wherein are hid all the treaſures of wiſedome and knowledge*? 2 Sam. 6. 7.

If *Iohn Baptiſt* (the holieſt man that was born of a woman) thought himſelfe *unworthy* to beare his ſhooes: O *Lord*, how unworthy is ſuch a *prophane wretch*, as thou art, to eate his *Holy Fleſh*, and to drinke his *precious bloud*? Matth. 3. 11.

If

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a *glympſe* of Chriſts Almighty *Power*, thought himſelfe *unworthy* to *ſtand* in the *ſame boate* with him: how *unworthy* art thou to *ſit* with Chriſt at the *ſame Table*, where thou maiſt behold the *infiniteneſſe* of his *Grace* and *Mercy* diſplayed?

Mat.8.8. If the *Centurion* thought that the *roofe of his houſe* was not worthy to harbour ſo divine a Gueſt, what roome can there bee fit under thy *ribs*, for *Chriſts Holineſſe* to dwell in?

If the *Bloud iſſued* ſicke woman feared to touch the *Hemme of his Garment*; how ſhouldſt thou *tremble* to eat his *fleſh*, and to drinke his *all-healing bloud*?

Yet if thou commeſt *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy ſinnes paſt, and purpoſing unfainedly to amend thy life henceforth, let not thy former ſinnes affright thee; for they ſhall never be laid unto thy charge: and this Sacrament ſhall ſeale unto thy

thy ſoule, that all thy ſinnes and the *Iudgements* due unto them, are fully *pardoned*, and cleane *waſhed* away by the *blond* of *Chriſt*. For, this Sacrament was not ordained for them who are *perfect*; but to helpe *penitent* ſinners unto *perfection*. Chriſt came, *not to call the righteous, but ſinners to Repentance*. And he ſaith, that *the whole need not the Phyſician, but they that are ſicke: Thoſe* hath Chriſt *called*, and when they *came*, *them* hath he ever *helped*. Witneſſe the whole Goſpell, which teſtifieth, that not *one* ſinner, who came to *Chriſt* for *mercy*, went ever away without his errand. *Bathe* thou likwiſe, thy *ſicke ſoule* in this *Fountaine of Chriſts blond:* and doubtleſſe according to his *promiſe*, *Zacch.* 13. 1. thou ſhalt be healed of all thy *ſinnes* and *uncleaneneſſe*. Not *ſinners* therefore, but they who are *unwilling* to repent of their ſinnes, are debarred this Sacrament.

Matth. 9. 12, 13. Mat. 11. 28.

Fifthly, meditate, that Chriſt left his Sacrament unto us as the *chiefe*

chiefe token and *pledge* of his *love*; not when wee would have made him a King, *Ioh.6.15.* (which might have ſeemed a *requitall* of kindneſſe) but when *Iudas*, and the High Prieſts were conſpiring his *death*, therefore wholy of his meere favour. When *Nathan* would ſhew *David* how entirely the *poore man loved his ſheepe* that was killed by the *rich man: he gave her* (ſaith hee) *to eate of his owne morſels, and of his owne cup to drinke*, 2 *Sam.* 12.3. and muſt not then the *love* of *Chriſt* to his Church be unſpeakeable, when hee gives her his *owne fleſh* to *eate*, and his *owne bloud* to *drinke*, for her ſpirituall and eternall nouriſhment? If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledge his *love* with *love* againe, *Pſal.*116.11.

Sixthly, when the Miniſter beginneth the holy conſecration of the Sacrament, then lay aſide all praying, reading, and all other cogitations whatſoever; and ſettle thy

thy meditations onely upon thoſe holy *actions* and *rites*, which according to *Chriſts inſtitution*, are uſed in and about the holy Sacrament; For it hath pleaſed God (conſidering our weakeneſſe) to appoint thoſe rites as meanes the better to lift up our minds to the ſerious contemplation of his *heavenly Graces*.

When therefore thou ſeeſt the Miniſter *putting apart Bread* and *Wine* on the *Lords Table*; and *conſecrating* them by *Prayers*, and the rehearſall of *Chriſts inſtitution*, to be a holy *Sacrament* of the bleſſed *Body* and *Bloud* of *Chriſt*; then *meditate*, how God the Father, of his *meere love* to mankind, *ſet apart*, and *ſealed* his *only begotten Son*, to bee the *all ſufficient meanes*, and *onely Mediatour*, to *redeeme* us from *ſinne*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou ſeeſt the Miniſter *breake* the *Bread*, being bleſſed; thou muſt meditate, that *Ieſus Chriſt*

Christ the eternall Sonne of God was put *to death*, and his blessed *soule* and *bodie* (with the sense of Gods anger) *broken asunder* for thy sinnes; as *verily*, as thou now seest the holy Sacrament to bee broken before thine eies; and withall call to mind the *hainousnesse* of thy *sins*, and the *greatnesse* of Gods hatred against the same: seeing *Gods Iustice* could not be *satisfied* but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table, to see his Guests*; and looketh upon thee, whether thou hast on thee thy *Wedding Garment*. Thinke also, that all the holy [a] *Angels* that *attend* upon the *Elect* in the *Church*, and [b] doe *desire to behold the celebration of these holy Mysteries*, doe observe thy reverence and behaviour. Let thy soule therefore, whilest the Minister bringeth the Sacrament unto

Mat. 22. 11. This wedding Garmēt is righteousnesse and true holinesse. Apo. 20. 8. Eph. 4. 24.

[a] 1 Cor. 11. 10. Eph 5. ult.

[b] 1 Pet. 2. 12.

unto thee, offer this, or the like ſhort Soliloquie unto Chriſt.

A ſweete Soliloquie to be ſaid betwixt the conſecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold the Heaven, and the Heaven of Heavens are not able to containe thee: how much more unable is the ſoule of ſuch a ſinnefull Caitife as I am, to receive thee? 1 Kin. 8. 27.

But ſeeing it is thy bleſſed pleaſure to come thus to [a] *ſup* with mee, and to [b] *dwell* in mee: I cannot for joy but burſt out and ſay, *What is man that thou art ſo mindfull of him, and the Sonne of Man that thou ſo regardeſt him?* What favour ſoever thou vouchſafeſt mee in the *abundance* of thy *Grace*, I will freely *confeſſe* what I am in the *wretchedneſſe* of my *Nature*, I am in a word, a *carnall* Creature, whoſe very ſoule is [c] *ſold under ſinne:*

[a] Apoc. 3. 20.
[b] Ioh. 14. 23.
[c] Rom. 7. 14.

ſinne: a *wretched man*, compaſſed about with [d] *a body of death*. Yet, Lord, ſeeing thou [e] *calleſt*, here I come; and ſeeing thou calleſt *ſinners*, I have thruſt my ſelfe in amongſt the *reſt*, and ſeeing thou calleſt all with their *heavieſt loades*, I ſee no reaſon why I ſhould ſtay behind. O Lord, I am *ſicke*, and whither ſhall I goe, but unto thee the *Phyſician* of my Soule? Thou haſt cured *many*, but never diddeſt thou meete with a more miſerable patient: for I am more *leprous* than *Gehazi*, more *uncleane* than *Magdalene*, more blind in Soule, than *Bartimeus* was in Body; for I have lived all this while, and never ſeene the *true light* of thy Word. My *ſoule* runnes with a greater *fluxe* of *ſinne*, than was the *Hemoriſſe iſſue of bloud*. *Mephiboſheth* was not more *lame* to *goe*, than my ſoule is to *walke* after thee in love. *Ieroboams Arme* was not more *withered* to ſtrike the *Prophet*, than my *hand* is *maymed* to relieve the *poore*. Cure *mee*, O Lord,

[d] Ver. 24.
[e] Matth. 9.13. Matth. 11.28.

Lord, and thou ſhalt doe as great a worke as in curing *them all.* And though I have *all* their *ſinnes* and *ſores*; yet Lord, ſo *abundant* is thy *grace*, ſo *great* is thy *skill*, *that if thou wilt*, thou canſt with a *word*, forgive the *one*, and heale the *other*: And why ſhould I doubt of thy *good will*; when to ſave mee, will coſt thee now but one *loving ſmile*; who diddeſt ſhew thy ſelfe ſo *willing* to redeeme mee, though it ſhould coſt thee *all thy heart bloud*: and now offereſt ſo graciouſly unto mee the *aſſureſt pledge* of my redemption, by thy *bloud*? *Who am I, O Lord God?* and what is my merit, that thou haſt bought mee with ſo *deare a price*? It is meerely thy *mercy*; *and I, O Lord, am not worthy the leaſt of all thy mercies*: much *leſſe* to bee a partaker of this holy Sacrament, the greateſt *pledge* of the greateſt *mercy*, that ever thou didſt beſtow upon thoſe *ſonnes of men* whom thou *loveſt*. How might I in reſpect of mine *owne unworthineſſe*, cry out for *feare* at the ſight of

2 Sam. 7.11.

Gen. 32. 10.

1 Sam. 5. 7. of thy *holy Sacrament*, as the *Philiſtims* did, when they ſaw the *Arke of God* come into the *aſſembly? Woe now unto mee a ſinner*; but that thy *Angell* doth comfort mee, as hee did the woman: *Feare thou not, for I know that thou ſeekeſt Ieſus which was crucified.* It is thou indeed that my ſoule *ſeeketh* after. And heere thou offereſt thy ſelfe unto mee in thy bleſſed Sacrament. If therefore *Elizabeth* thought her ſelfe ſo much *honoured* at thy preſence in the *wombe* of thy *bleſſed Mother*, that the *Babe ſprang in her belly for joy*; how ſhould my ſoule leape within mee for joy, now that thou commeſt by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himſelfe* ſhould come thus to viſite mee! Indeed Lord, I confeſſe with the faithfull *Centurion*, that *I am not worthy that thou ſhouldeſt come under my roofe*: and that if thou *didſt but*

Mat. 28. 5.

Luke 2. 43. 44.

Mat. 8. 8.

but ſpeake the word onely, my ſoule ſhould be ſaved: yet ſeeing it hath pleaſed the *riches* of thy *grace*, for the better ſtrengthning of my *weakneſſe:* to ſeale thy mercy unto mee, by thy *viſible ſigne*, as well as by thy *viſible word:* in all thankefull humilitie my ſoule ſpeakes unto thee with the *bleſſed Virgin: Behold the handmaid of the Lord, bee it unto mee according to thy Word.* Luk. 1. 38. *Knocke* thou, Lord, by thy *Word* and *Sacraments* at the doore of my heart, and I will, like the *Publican:* Apo. 3. 20. Luk. 18. 23. with both my fiſts, knocke at my *breaſt*, as faſt as I can, that thou maiſt enter in: and if the doore will not open faſt enough, *breake* it open, O Lord, by thine Almightie power, and then enter in, and dwell there for ever, that I may have cauſe with *Zaccheus* to acknowledge, that *this day ſalvation is come into mine houſe.* Luk. 19. 9. And caſt out of mee whatſoever ſhall bee offenſive unto thee: for I reſigne the whole *poſſeſſion* of my heart unto thy ſacred Majeſtie, intreating that

I may not live henceforth, but that thou maiſt *live* in me, *ſpeake* in mee, *walke* in me: and ſo to *governe* me by thy *ſpirit*, that nothing may bee *pleaſing* unto mee, but that which is *acceptable* unto thee. That finiſhing my courſe in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, *O Lord Ieſus*, for the merits of thy death and bloud ſhedding. *Amen.*

When the Miniſter bringeth towards thee the *Bread* thus *bleſſed* and *broken*; and offering it unto thee, bids thee, *Take, eate, &c.* then meditate that *Chriſt himſelfe* commeth unto thee, and both *offereth*, and *giveth* indeed unto thy faith, his *very Body and Bloud*, with all the *merits* of his *death* and *paſſion*, to feed thy Soule unto *eternall life*: as ſurely as the Miniſter offereth and giveth the outward ſignes that feede thy body unto this *temporall life*. The *Bread of the Lord* is given by the *Miniſter*, but the *Bread which is*

the

the Lord, is given by *Christ himſelfe.*

When thou takeſt the Bread at the Miniſters hand to eate it, then *rowze* up thy ſoule to *apprehend Christ by Faith:* and to *apply* his merits to heale thy *miſeries.* Embrace him as ſweetly with thy *faith* in the *Sacrament*, as ever *Simon* hugged him with his *armes* in his *ſwadling-clouts.* *Sacramẽtum requirit Sacramentem.*

As thou *eateſt* the Bread, imagine that thou ſeeſt *Chriſt hanging upon the Crõſſe*, and by his unſpeakable torments, fully ſatisfying Gods Iuſtice for thy ſinnes: and ſtrive to bee as verily partaker of the *ſpirituall grace*, as of the *Elementall ſignes.* For, the *truth* is not *abſent* from the *Signe*, neither doth *Chriſt* deceive, when hee ſaith, *This is my Body:* but hee giveth *himſelfe* indeed to every ſoule that *ſpiritually* receiues him by *Faith.* For as ours is the *ſame Supper* which Chriſt adminiſtred; ſo is the *ſame Chriſt* verily preſent at his owne Supper, not by any

Papall * *Transubstantiation*, but by a *Sacramentall Participation*, whereby hee doth truely feede the faithfull unto eternall life: not by *comming downe* out of heauen unto *thee*, but by *lifting* thee up from the earth unto *him*. According to that old saying, *Sursum corda*, lift vp your hearts: And, *where the carkase is, thither will the Eagles resort, Matth.24.*

When thou seest the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Blond of Iesus Christ*, was *as verily separated* from his body upon the Crosse, *for the remission* of thy sinnes:

* Christ cals it his body, not the signe of his body, because this Sacramẽt was instituted, not onely to signifie, but also to communicate the spiritual graces that they represent: and by the signes to draw our mindes to the graces signified. So *Euthymius in* Matth. 19. *Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos, August. in Psal. 98.* speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first Institution; no more doe we in the reiteration of the same Supper.

ſinnes: And that this is the *ſeale of the new Covenant*, which God hath made to *forgive all the ſinnes of all penitent ſinners that believe in the merits of his bloud ſhedding.* For the Wine is not a Sacrament of *Chriſts bloud contained in his veines*: but as it was *ſhed* out of his Body upon the Croſſe for *the remiſſion of the ſinnes* of all that believe in him. Mat. 26. 28.

As thou drinkeſt the Wine and powreſt it out of the *Cup* into thy *Stomacke*, meditate and believe, that by the merits of that Bloud, which Chriſt ſhed upon the Croſſe: all thy ſinnes are as *verily forgiven*, as thou haſt now *drunke* this Sacrmentall Wine, and haſt it in thy ſtomacke. And in the *inſtant* of drinking, ſettle thy meditation upon Chriſt, as he handged upon the Croſſe: as if like *Mary* and *Iohn*, thou didſt ſee him *nayled*, and his *Bloud running downe his bleſſed ſide* out of that *gaſtfull wound*, which the *Speare* made in his *innocent heart*,

wiſhing thy *mouth* cloſed to his *ſide*, that thou mighteſt receive that *precious Bloud* before it fell to the *duſty earth*. And yet the *actuall drinking* of that *reall Bloud* with thy *mouth* would bee nothing ſo * *effectuall*: as this *Sacramentall drinking* of that bloud ſpiritually by *Faith*, For one of the *Souldiers* might have drunke that, and beene ſtill a *reprobate*: but whoſoever drinketh it *ſpiritually by Faith* in the Sacrament, ſhall *ſurely* have the *Remiſſion* of his ſinnes, and *life* everlaſting.

As thou feeleſt the Sacramentall Wine which thou haſt drunke, *warming* thy cold ſtomacke; ſo endeavour to feele the *Holy Ghoſt cheriſhing* thy ſoule in the joyfull aſſurance of the forgiveneſſe of all thy ſinnes, by the merits of the bloud of *Chriſt*. And to this end God giveth every faithfull ſoule, together with the *Sacramentall Bloud*, the *Holy Ghoſt to drinke*. *We are all made to drinke into one Spirit*. And ſo lift up thy

* If remiſſion of ſins & eternall life had bin appropriated tothe drinking of the real bloud, doubtleſſe *John* & *Mary* would have made meanes to have drunk it. But *Iohn* aſcribes the vertue to beleeving that it was ſhed. 1 Cor. 12.13.

thy mind from the contemplation of Christ, as hee was *crucified* upon the Crosse, to consider how hee now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father, the *unvaluable merits* of his death, which he *once* suffered for thee, to appease his Iustice for the sinnes which thou doest *daily* commit against *him*.

Rom.8. 34. Heb.7. 25. Heb.9. 14.

After thou hast eaten and drunke both the Bread and Wine; labour that as those *Sacramentall Signes* doe turne to the nourishment of thy *body*, and by the *digestion* of *heate* become *one* with thy substance: so by the *operation* of *Faith*, and the *Holy Ghost*, thou maiest become *one* with *Christ*, and *Christ* with *thee*: and so maiest feele thy *Communion* with *Christ confirmed* and increased daily more and more. That as it is unpossible to separate the Bread and Wine digested into the bloud and substance of thy body: so it may bee more

1 Cor. 10.17. *Vnus est panis communi notione Sacramenti, non autem necessariò unus numero.*

unpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of *many graines*, yet makes but *one Bread*: so must thou remember, that though all the faithfull are *many*, yet are they *all* but *one Mysticall Body*, whereof *Christ* is *Head*. And therefore thou must love every Christian as thy *selfe*, and a *member* of thy body.

Thus farre of the duties to bee done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which wee are to performe after receiving of the holy Communion called Action, or Practice.*

THE dutie which wee are to performe *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all

all the reſt will miniſter unto us no comfort.

The *Action* conſiſts of two ſorts of duties: Firſt, ſuch as we are to performe in the *Church*: or elſe, after that wee are gone *home*.

Thoſe that wee are to performe in the *Church*, are either *ſeverall* from our owne *ſoules*: or elſe, *joyntly* with the *Congregation*.

The ſeverall duties which thou muſt performe from thine *owne Soule*, are three: Firſt, thou muſt bee carefull (that foraſmuch as Chriſt now *dwelleth* in thee, therefore) to *entertaine* him in a *cleane heart*, and with *pure affections*, for, the *moſt Holy* will bee *holy* with the *holy*; for if *Ioſeph* of *Arimathea* when hee had begged of *Pilate* his *dead Body*, to bury it, wrapped it in *ſweete odours*, and *fine Linnen*, and laid it in a *new Tombe*, how much more ſhouldeſt thou lodge *Chriſt* in a *new heart*, and perfume his Roomes with the *odo-*

Pſal. 18. 26.

Sancta non niſi ſanctè & ſanctis.

riferous *Incenſe of Prayers*, and all *pure affections?* If God required *Moſes* to provide a *Pot of pure Gold* to keepe the *Manna* that fel in the *Wilderneſſe:* what a pure heart ſhouldeſt thou provide to receive this *divine Manna* that is *come downe from Heaven.*

Luke 2. 46. And as thou cameſt *ſorrowing* like *Ioſeph* and *Mary*, to ſeeke Chriſt in the *Temple*, ſo now having there found him in the *middeſt* of his *Word* and *Sacraments*, bee carefull with joy to *carry* him *home* with thee, as they did.

Luk. 15. 6. And if the man that found but *his loſt ſheepe*, *rejoyced* ſo much, how canſt thou having found *the Saviour of the World*, but rejoyce *much more.*

Secondly, thou muſt offer the *Sacrifice* of a *private thankeſgiving* unto God for this ineſtimable grace and mercy: for as this action is *common* unto the *whole Church*: ſo is it *applied particularly* to *every one* of the faithfull in the Church, and for this particular mercy,

mercy, every ſoule muſt joyfully offer up a particular Sacrifice of *Thankeſgiving*. For if the *Wiſe men* rejoyced ſo much when they ſaw the *Starre* which conducted them unto Chriſt; and worſhipped him ſo devoutly when he lay, a *Babe*, in the *Manger*: and *offered* unto him their *Gold*, *Mirrhe*, and *Frankincenſe*: how much more ſhouldeſt thou rejoyce now that thou haſt both *ſeene* and *received* this *Sacrament*, which guideth thy Soule unto him, where hee *ſitteth at the right hand of his Father in glory*? And thither lifting up thy heart, *adore* him, and *offer* up unto him, the *Gold* of a *pure Faith*, the *Myrrhe* of a *mortified heart*, and this or the like *ſweet Incenſe* of *Prayer* and *Thankeſgiving*.

A Prayer to be ſaid after the receiving of the Communion.

WHat ſhall I render unto thee (O *bleſſed* Saviour) for all theſe *bleſſings*, which thou haſt ſo graciouſly beſtowed upon my Soule? How can I ſufficiently *thanke* thee, when I can ſcarce *expreſſe* them? Where thou mighteſt have made mee a *Beaſt*, thou madeſt mee a *Man* after thine *owne Image* When by ſinne I had loſt both *thine Image*, and *my ſelfe*, thou didſt renue in mee thine *Image* by thy *Spirit*, and diddeſt *redeeme* my Soule by thy *bloud* againe; and now thou haſt given unto mee thy Seale and pledge of my *Redemption*; nay, thou haſt given thy ſelfe unto mee, O *bleſſed Redeemer*. Oh what an ineſtimable *treaſure* of *riches*, and over-flowing *Fountaine* of *grace* hath he got who hath gained thee! No man ever *touched* thee by *faith*, but thou didſt *heale* him by *Grace*: for thou art

art the *Author* of *Salvation*, the *remedie* of all *evils*, the *medicine* of the *ſicke*, the *life* of the *quicke*, and the *reſurrection* of the *dead*. Seemed it a ſmall matter unto thee to appoint thine holy *Angels* to attend upon ſo *vile* a Creature as I am; but that thou wouldeſt enter *thy ſelfe* into my Soule, there to *preſerve*, *nouriſh*, and *cheriſh* me unto life everlaſting?

If the *carkaſe* of the *dead Prophet* could revive a *dead man* that touched it; how much more ſhall the *living body of the Lord of all Prophets*, quicken the faithfull, in whoſe heart hee *dwelleth?* And if thou wilt raiſe my body at the *laſt day* out of the duſt; how much more wilt thou now *revive* my Soule which thou haſt *ſanctified* with thy *Spirit*, and *purified* with thy *bloud?* O Lord, what could I more deſire, or what couldeſt thou more beſtow upon me, than to give me thy *body* for *meate*, thy *bloud* for *drinke*, and to *lay downe* thy *Soule* for the price of my *Redemption*? Thou

2 King. 13.21.

Thou Lord enduredſt the *paine*, and I doe reape the *profit*: I received *pardon*, and thou diddeſt beare the *puniſhment*. Thy *teares* were my *bath*, thy *wounds* my *weale*, and the *injuſtice* done to thee ſatisfied for the *Iudgement* which was *due* to mee. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ranſome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nouriſhment*. O divine food, by which *the ſonnes of men* are tranſformed into the *ſonnes of God*: ſo that *mans nature* dieth, and *Gods Nature* liveth and ruleth in us. Indeed, all *Creatures* wondred that the *Creator* would be incloſed nine moneths in the *Virgins Wombe*, (though her wombe being *repleniſhed* with the *Holy Ghoſt*, was more *ſplendid* than the *Starry Firmament*.) But that thou ſhouldeſt thus humble thy ſelfe to *dwell for ever* in my *heart*, which thou foundeſt more uncleane than a *dung-hill*, it is able to make all the Creatures in heaven and earth to ſtand amazed.

amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so *pure a heart* as my *heart* could *wish*, to entertaine thee. And who is fit to entertaine Christ? or who, though *invited*, would not chuse with *Mary* rather to kneele at thy *feet*, than presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eies* shall never bee wanting to wash thy *blessed feet*, and to lament my *filthy sinnes*. And albeit I cannot weepe so many *teares* as may suffice to wash thy *holy feete*, yet Lord, it is sufficient that thou hast shed *Bloud* enough to cleanse my *sinnefull Soule*. And I am fully (O Lord) *assured*, that all the *daintie fare* wherewith the *disdainefull Pharisee* entertained thee at his *Table*, did not so much please thee, as *those teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Ieremy*, that *my head were a fountaine*

of

of teares, that ſeeing I can by no meanes yield ſufficient thankes for thy love to mee; yet I might by *continuall teares*, teſtifie my love unto thee. And though no man is worthy of ſo infinite a *grace*: yet this is my comfort, *That hee is worthy whom thou in favour accounteſt worthy.* And ſeeing that now of thy meere grace thou haſt counted mee (among others thy choſen) worthy of this unſpeakeable favour, and ſealed by thy Sacrament the *aſſurance* of thy *love*, and the *forgiveneſſe* of my *ſinnes*. O Lord, confirme thy favour unto thy Servant; and ſay of mee as *Iſaac* did of *Iacob*, *I have bleſſed him, therefore hee ſhall bee bleſſed.* And that I may ſay unto thee with *David*, *Thou O Lord haſt bleſſed my Soule, and made it thy houſe, and it ſhall bee bleſſed for ever.* And ſeeing it pleaſed thee *to bleſſe the houſe of Obed-edom and all his houſhold, whileſt the Arke of the Lord remained in his houſe*: I doubt not but thou wilt much more bleſſe my

Gen. 27. 33.

1 Chro. 17. 27.

2 Sam. 6. 11, 12.

ſoule

ſoule and *body*, and all that doe belong unto mee, now that it hath pleaſed thy Majeſtie of thine owne good will to *enter under my roofe*, and to dwell for ever in my *poore cottage*: Bleſſe mee, O Lord; ſo, that my ſinnes may wholly bee remitted by thy *Bloud*, my conſcience ſanctified by thy *ſpirit*, my minde enlightned by thy *truth*, my heart guided by thy *Spirit*, and my Will, in all things, *ſubdued* to thy *bleſſed Will* and pleaſure. Bleſſe mee with all graces which I *want*, and increaſe in mee thoſe good gifts which thou haſt *already beſtowed* upon mee. And ſeeing that I hold thee not by the armes, as *Iacob*, *wraſtling* without mee; but inwardly *dwelling* by *Faith* within mee; ſurely, Lord, *I will never let thee goe, except thou bleſſe mee*, and give mee a *new name*, a *new heart*, a *new ſpirit*, and ſtrength by the *power* of God to *prevaile over ſinne and Satan*. And I beſeech thee, O Lord, deſire not to depart from mee, as thou didſt

Gen. 32. 24, &c.

didſt from *Iacob*, becauſe the *day breaketh*, and thy grace beginneth to dawne and appeare, But I from my ſoule, humbly with the *Emmavites* entreat thee, O ſweet Ieſus, *to abide with mee, becauſe it draweth toward night.* For the *night* of *temptation*, the *night* of *tribulation*, yea, my *laſt long night of death* approacheth. O bleſſed Saviour ſtay with mee therefore now and ever.

Exod. 33.14. And *if thy preſence goe not home with mee, carry mee not from hence. Goe* with mee, and *live* with me, and let neither death nor life *ſeparate* mee from thee. *Drive* me from my ſelfe, *draw* mee unto thee. Let mee be *ſicke*, but *ſound* in thee, and in my *weakeneſſe* let thy *ſtrength* appeare. Let mee ſeeme as *dead*, that thou *alone* maieſt bee ſeene to *live* in mee, ſo that all my *members* may bee but *inſtruments* to act thy *motions*.

Can. 8. 6 *Set mee as a ſeale upon thine heart*, and let thy *zeale* be ſettled upon mine, that I may be out of love with *all*: that I may be onely in love with *thee*.

And

And grant, O Lord, that as thou now vouchsafeſt mee this favour to ſit at thy Table to receive this *Sacrament* in thy *houſe of grace*, ſo I may hereafter through thy merey, bee received to *eate and drinke at thy Table in thy Kingdome of glory*. And for thy mercy, I doe here with the foure beaſts, and twenty foure Elders caſt my ſelfe downe before thy *Throne of Grace*, acknowledging that it is thou that haſt *redeemed mee with thy bloud, and that ſalvation commeth onely from thee*. And therefore *unto thee I doe yield all praiſe, and glory, and wiſedome, and thankes, and honour, and power, and might, and Majeſtie, O my Lord, and my God, for evermore*, Amen.

Luke 22.30.

Apoc.5. 9.

Apoc.7. 10,11, 12.

Thirdly, ſeeing *Chriſt* hath ſacrificed himſelfe for thee: (and all that thou canſt give is too little) therefore thou muſt offer thy ſelfe to bee a *living, holy, and acceptable ſacrifice unto God*; by ſerving him in *righteouſneſſe* and *holyneſſe* all thy daies. Thus *Tertullian* witneſſeth

Rom.12. 1.

Luke 17.5.

witneſſeth that in his time a Chriſtian was knowne from another man, onely by the *holineſſe* and *uprightneſſe* of his *life*.

2. *Of the duties which we are to doe after the Communion joyntly with the Congregation.*

THE duties to be performed *joyntly* with the *Church*, are three. Firſt, *publike Thankeſgiving*, both by *Prayers* and *ſinging of Pſalmes*: thus * Chriſt himſelfe and his Apoſtles did. Secondly, *Ioyning with the Church*, * in giving (every man according to his abilitie) towards the *relieſe of the poore*. This was the manner of the *Primitive Churches*, to make *Collections* and * *Love-Feaſts* after the *Lords Supper*, for the reliefe of the poore Chriſtians. Thirdly, when thankes and praiſe is ended, then with all

*Mat.26. 30. Which is probable to have been the 123 Pſal. 1 Cor.16. 1. Ro.15.25. * *Qui copioſiores ſunt, & volunt pro arbitrio quiſque ſuo quod viſum eſt, contribuunt: & quod ita colligitur, apud præpoſitum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam cauſam egent, &c.* Iuſtin. Martyr. Apolog. 2. * ἀγάπη. *Lucrum eſt pietatis nomine facere ſumptum.* Tert. Apo. adv. Cen. c. 39.

reverence

reverence to ſtand up, and to receive the *bleſſing of God*, by the mouth of his *Miniſter*, and to receive it, as if thou diddeſt heare *God himſelfe*, pronouncing it unto thee from heaven. For by *their bleſſing God doth bleſſe his people.* Num. 6. 23. 27. Joh. 6. 56

Thus farre of the duties to be practiſed in the Church.

The duties which thou art to practiſe *after* that thou art departed *home* are three. Firſt, to *obſerve diligently* whether thou haſt *truely received* Chriſt in the Sacrament. Which thou maieſt thus eaſily perceive: for *ſeeing his fleſh is meat indeed, and his bloud is drinke indeed,* and that hee is ſo *full of grace,* that no man ever *touched* him by *faith*, but he received *vertue* from him: it cannot poſſibly bee that if thou haſt eaten his fleſh, or drunke his bloud, but thou ſhalt receive grace and power to be cleanſed from thy ſins, and filthineſſe. For if the *Hemoriſſe* that did but touch his *garment*, had her *bloudy iſſue* that continued ſo long *forthwith* ſtanched: how much Mar. 5. 29.

more

more will the *bloudy issue of thy sinne* be stanched, if thou then hast truly eaten and drunke the *very flesh and bloud of Christ?* But if thy issue still runneth, thou maist justly suspect thou hast never yet *truely touched Christ.*

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, and *renued* thy Covenant, and *vowed* newnesse and amendment of life: thou must therefore have a speciall care, that thou doest not yield to commit thy *former* sinnes any more: knowing that the *uncleane spirit*, if ever he can get into thy soule again, after that it is *swept* and *garnished*; hee will enter forcible possession with seven *other Divels worse than himselfe*: So that *the end of that man shall be worse than his beginning*. Bee not therefore like the *Dogge* that *returnes to his vomit*, or the *washed Sow that walloweth in the mire again*. And returne not to thy malice, like to the *Adder*: who laying aside her *poyson* while she *drinkes*, takes it up againe when shee hath *done*. But when

Mat. 12. 24, &c.

2 Pet. 2. 22.

when either the *Divell* or *thy flesh* shall offer to tempt and move thee to relapse into thy former sins: answer them as the *spouse* doth in the *Canticles, I have put off my coat,* (of my former corruption) *how shall I put it on? I have washed my feet, how shall I defile them againe?*

Cant. 5. 3. Psal 45. 7. Heb. 1. 9. Cant 1. 3 Psal. 34. 8

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appeare by thy eager *desire* of receiving it *often* againe. For the *Body of Christ as it was annointed with the oyle of gladnesse above his fellowes,* so doth it yeeld a *sweeter savour* than all the Oyntments of the world: The *fragrant smell* whereof allureth all soules who have once tasted the sweetnesse therof, ever after to desire ofner to taste thereof againe, *Because of the savour of thy good Oyntments, therefore doe the Virgins love thee, O taste* therfore and often *see how good the Lord is,* saith *David.* This is *the Commandement of*

Scio Romę hanc esse consuetudinem, ut fideles sęper Christi corpus accipiant. Hier. Apol. adv. Iovin. *Quotidie communionem Eucharistię percipere non laudo nec reprehendo. Omnibus Dominicis diebus cōmunicandum sua-* Aug. (vel

deo & hortor, si mens sine affectu peccandi sit. potius Genadius) lib. de Eccl. Dogm cap. 53.

Christ

Christ himselfe, *Doe this in remembrance of me*, and in doing this, thou shalt shew thy selfe best *mindefull* and *thankefull* for his death. *For as oft as ye shall eate this bread, and drinke this cup, ye shall shew the Lords death untill hee come.* And let this bee the chiefe end whereunto both thy *receiving* and *living* tendeth: that thou

Tit. 2. 12. 14. maist be a holy *Christian, zealous of good workes, purged from sinne, to live soberly, righteously & godly in this present world*; that thou maist be *acceptable to God, profitable to thy brethren, and comfortable* unto thine owne *soule.*

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Piety in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

ASsoone as thou perceivest thy selfe to bee visited with any sicknesse, meditate with thy selfe:

Job. 5. 6. 1. That *miserie commeth not forth*

forth of the duſt; neither doth affli-ction ſpring out of the earth. Sicke-neſſe comes not by hap or chance (as the *Philiſtims* ſuppoſed that their *Mice* and *Emrodes* came,) but from mans *wickedneſſe*, which as *ſparkles breaketh out*. *Man ſuf-fereth* (ſaith *Ieremy*) *For his ſinnes. Fooles* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities are afflicted.* As there-fore *Salomon* adviſeth a man to carry himſelfe towards an earthly, Prince; *If the ſpirit of him that ru-leth, riſe up againſt thee, leave not thy place: for gentleneſſe pacifieth great ſinnes*: ſo counſell I thee to deale with the *Prince* of *Princes*: If the ſpirit of him that ruleth heaven and earth, riſe up againſt thee, let not thy heart deſpaire: for repen-tance pacifieth great ſinnes. And *whoſoever returneth in his affliction to the Lord God of Iſrael, and ſeekes him, he will be found of him.*

1 Sam.6. 9. Lam.3. 39. Pſa.107. 17. Ecc.10.4. 2Chron. 15.4.

2. Shut too thy Chamber doore; *Examine thine owne heart upon thy bed; Search and try thy wayes.*

Mat.6.6. Pſal.4.4. Lam.3. 40.

Search as diligently for thy capitall ſinne, as *Ioſhua* did for *Achan*, till thou findeſt it. For albeit God, when hee beginneth to chaſten his Children, hath reſpect to *all* their ſinnes; yet when his anger is incenſed, he chiefely taketh occaſion to chaſten, and enter with them into judgement, for ſome *one* grievous ſinne, wherein they have lived without Repentance.

Iosh. 7. 16 &c.

3 When thou haſt thus conſidered all thy ſinnes, put thy ſelfe before the Iudgement Seat of God, as a fellon or murtherer, ſtanding at the Barre of an earthly Iudge: and with griefe and ſorrow of heart *confeſſe* unto *God* all thy known ſinnes, eſpecially thy capitall offences, wherewith God is chiefely diſpleaſed. Lay them open, with all the circumſtances of the *time*, *place*, and *manner* how they were committed, as may moſt ſerve to aggravate the *hainouſneſſe* of thy ſinnes, and to ſhew the *contrition* of thy heart for the ſame. Lift up thine hand, and acknowledge thy

Pro. 28. 30.

thy ſelf before the righteous Iudge of Heaven and Earth, *guilty* of eternall death and damnation, for thoſe thy hainous ſinnes and tranſgreſſions. And having thus *accuſed* and *judged* thy ſelfe, caſt downe thy ſelfe before the Foote-ſtoole of his Throne of grace: aſſuring thy ſelfe, that whatſoever the *Kings* of *Iſrael* bee yet the *God* of *Iſrael* is a mercifulll God; And cry unto him from a penitent and faithfull heart, for mercy and forgiveneſſe, as eagerly and earneſtly, as ever thou kneweſt a malefactor, being to receive his ſentence, crying unto the Iudge for favour and pardon; vowing amendment of life, and (by the aſſiſtance of his grace) never to commit the like ſinne any more. All which thou maiſt doe in theſe or the like words.

Pſa. 99. 5. Heb. 4. 20.

1 King. 20, 31.

A Prayer when one begins to be ſicke.

O Moſt righteous *Iudge*, yet in Ieſus Chriſt my Gracious

Father: I wretched ſinner doe here returne unto thee (though driven with *paine* and *ſickneſſe*,) like the *Prodigall child* with *want* and *hunger*. I acknowledge that this ſickeneſſe and paine comes not by blind *chance* or *fortune*, but by thy divine *providence*, and ſpeciall *appointment*. It is the ſtroake of thy heavy hand, which my ſinnes have juſtly deſerved: and *the things that I feared, are now falne upon mee.* Iob 3.25 Yet I doe well perceive, that *in wrath thou remembreſt mercy*, Hab.8.2. when I conſider how many, and how hainous are my *ſinnes*, and how few and eaſie are thy *corrections*. Thou mighteſt have ſtrucken mee with ſome fearefull and ſuddaine death, whereby I ſhould not have had either *time* or *ſpace* to have called upon thee for *grace* and *mercy*: and ſo I ſhould have *periſhed* in my ſinnes, and have beene for ever *condemned* in Hell.

But thou, O Lord, viſiteſt mee with ſuch a fatherly chaſtiſement; as thou uſeſt to viſite thy deareſt Children

Children whom thou beſt loveſt: giving mee (by this ſickeneſſe) both warning and time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation, as any *ſigne* of thy wrath or hatred; but as an aſſured *pledge* and token of thy favour and loving kindneſſe, whereby thou doſt with thy temporall Iudgements draw mee to *judge my ſelfe*, and to repent of my wicked life, that I ſhould not bee condemned with the godleſſe & unrepentant world. For thy holy Word aſſures mee, that *whom thou loveſt, thou thus chaſteneſt*: and that *thou ſcourgeſt every ſonne that thou receiveſt, That if I endure thy chaſtening, thou offereſt thy ſelfe unto me as unto a ſonne: and that all that continue in ſinne, and yet eſcape without correction (whereof all thy children are partakers) are Baſtards and not ſons: and that thou chaſteneſt me for my profit, that I may be a partaker of thy holineſſe.* O Lord, how full of good-

1 Cor. 11.13.

Heb. 12. 9.7.&c.

neſſe is thy Nature, that haſt dealt with mee ſo graciouſly in the time of my health and proſperity: and now being provoked by my ſinnes and unthankefulneſſe, haſt ſuch *fatherly* and *profitable* ends, in inflicting upon mee this ſickeneſſe and correction?

I confeſſe, Lord, that thou doeſt juſtly afflict my *Body* with ſickeneſſe; for my *Soule* was ſicke before of long proſperity, and ſurfeited with eaſe, peace, plenty, and fulneſſe of bread. And now, O Lord, I lament and mourne for my ſins, *I acknowledge my wickedneſſe, and mine iniquities are alwayes in my ſight.* Oh, what a wretched ſinner am I, *voyde* of all goodneſſe by nature, and *full* of evill by ſinnefull cuſtome! Oh, what a world of ſin have I committed againſt thee, whileſt thy long ſufferance expected my converſion, and thy bleſſings wooed mee to repentance! Yet, O my God, ſeeing it is thy property more to reſpect the *goodneſſe* of thine owne nature, than the

Ezec. 19. 35.

the *deserts* of sinners: I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, and for the merits of that *all saving* death which hee hath voluntarily suffered for all which beleeve in him: *Have mercy upon me, according to the multitude of thy mercies; turne thy face away from my sinnes, and blot out all mine iniquities: cast me not out of thy presence, neither reward me according to my deserts*: For if thou doest reject me, who will receive me: or who will succour me, if thou doest forsake mee? But *thou, O Lord, art the helper of the helplesse, and in thee the fatherlesse findeth mercy*: for though my sinnes bee exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many as thy grace can remit & pardon. Wash therefore, O Christ, my sinnes with the vertue of thy precious Bloud, especially, those sinnes, which from a penitent heart I have confessed unto thee: but chiefely, O Lord, for Christ his sake forgive mee*. And seeing that of thy

Psa. 51. 1 Vers. 11

Psa. 25, 7.

Hos. 14 4

* Here name that sin, which most troubleth thy conscience.

love thou diddeſt lay downe thy life for my ranſome, when I was thine enemy: Oh, ſave now the price of thine owne Bloud, when it ſhall coſt thee but a *ſmile* upon me, or a gracious *appearance* in thy Fathers ſight in my behalfe. Reconcile me once againe, O mercifull Mediatour, unto thy Father; for though there be nothing in me that can pleaſe him, yet I know that in thee, and for thy ſake, hee is *well pleaſed* with all whom thou acceptſt and loveſt. And if it bee thy bleſſed will, remove this ſickeneſſe from mee, and reſtore mee to my former health againe; that I may live longer to ſet forth thy glory, and to bee a comfort to my friends which depend upon mee: and procure to my ſelf a more ſetled aſſurance of that heavenly inheritance which thou haſt prepared for mee. And then, Lord, thou ſhalt ſee how religiouſly and wiſely I ſhall *redeeme the time*, which heretofore I have ſo lewdly and prophanely ſpent. And to the end that

Mat. 3. 19.

Eph. 5. 26.

that I may the ſooner and the eaſier bee delivered from this paine and ſickeneſſe; direct me O Lord, I beſeech thee, by thy divine providence, to ſuch a *Phyſitian* and *helper*, as that (by thy *bleſſing* upon thy *meanes*) I may recover my former health and welfare againe. And good Lord, vouchſafe, that as thou haſt ſent this *ſickeneſſe* unto mee, ſo thou would likewiſe bee pleaſed to ſend thy *holy Spirit* into my heart, whereby this preſent ſickeneſſe may bee ſanctified unto me: that I may uſe it as thy *Schoole*, wherein I may learne to know the greatneſſe of my miſery, and the riches of thy mercy: that I may be ſo *humbled* at the *one*, that I *deſpaire* not of the *other*: & that I may ſo renounce all confidence of helpe in my ſelfe, or in any other creatures: that I may onely put the whole reſt of my ſalvation in thy all-ſufficient merits. And for aſmuch as thou knoweſt, Lord, how weake a veſſell I am, full of frailty and imperfecti-

ons; and that by nature I am angry and froward under every croſſe and affliction: O Lord, who art the *giver of all good gifts*, arme me with patience to endure thy bleſſed will and pleaſure; and of thy mercy lay no more upon mee, then I ſhall bee able to endure and ſuffer. Give me grace to behave my ſelfe in all patience, love, and meekneſſe, unto thoſe that ſhall come and viſit me: that I *may thankefully* receive, and willingly imbrace all good counſels and conſolations from them: and that they may likewiſe ſee in mee ſuch good examples of *Patience*, and heare from mee ſuch godly leſſons of *Comfort*, as may be arguments of my Chriſtian faith and profeſſion, and inſtructions unto them, how to behave themſelves when it ſhall pleaſe thee to viſit them with the like affliction or ſickneſſe. I know, O Lord, I have deſerved to dye; and I deſire not longer to live, than to amend my wicked life, and in ſome better meaſure to ſet forth thy

Iam. 1. 1
Ioh. 3. 27
1 Cor. 10 13.

thy glory. Therefore, O Father, if it be thy bleſſed will, reſtore mee to health againe, and grant mee a longer life. But if thou haſt, according to thine eternall decree, appointed by this ſickneſſe to call for me out of this tranſitory life: I reſigne my ſelfe *into thy hands*, and holy pleaſure; *thy bleſſed will be donne*, whether it be by life or by death. Onely I beſeech thee of thy *mercy* (*for*give me *all* my ſinnes, and prepare my poore ſoule, that by a *true faith* and *unfained repentance*, ſhe may be ready againſt the time that thou ſhalt call for her out of my ſicke and ſinnefull body. O heavenly Father, who art the *hearer of Prayers*, *heare thou in Heaven this my Prayer*; and in this extremity grant me the e requeſts: not for any *worthineſſe* that is in me, but for the *merits* of thy beloved Sonne *Ieſus*, my onely Saviour and mediator: for whoſe ſake thou haſt promiſed to heare us and to grant *whatſoever wee ſhall aske of thee in his Name*

Pſa 31,5

Pſa.65,2
1 Kin.19
8.

Ioh.16.2

Name. In his Name therefore, and in his owne words I conclude this my unperfect Prayer, saying: *Our Father which art in Heaven, Hallowed be thy name, &c.*

Having thus reconciled thy selfe unto God in Christ:

Isa. 38. 1. 1, Let thy next care bee to *set thy house in order*, as *Isay* advised King *Ezechias*: making thy last *Will* and *Testament* (if it be not already made.) If it bee made, then *peruse it*, *confirme* it, and for avoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy *last will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Boxe*, to the keeping of a faithfull *friend*, in the *presence* of honest *witnesses*.

2. But in making thy *Testament*, take a *Religious divines* advise, how to bestow thy *benevolence*; and some honest *Lawyers* counsell to continue it according to *Law*.

Dispatch

Diſpatch this before thy ſickeneſſe doth *increaſe*, and thy memory *decay*: leſt otherwiſe thy *Teſtament* proove a *dotement*, and ſo be another mans *fancy*, rather than thy *Will*.

3. To prevent many inconveniences, let mee recommend to thy diſcretion two things.

1. If God have bleſſed thee with any competent ſtate of wealth; make thy *Will* in thy *health time*. It will neither put thee *further* from thy goods, nor haſten thee *ſooner* to thy death: but it will be a greater eaſe to thy *minde*, in freeing thee from a great *trouble* when thou ſhalt have moſt need of *quiet*. For when thy *houſe* is ſet in order, thou ſhalt be better enabled to ſet thy *ſoule* in order, and to diſpoſe of thy journey towards God.

2. If thou haſt children, give to *every one* of them a portion, according to thy *ability*, in thy life time; that thy life may ſeeme an *eaſe*, and not a *yoake* unto them: yet ſo

ſo give, as that thy Children may be ſtill beholding unto *thee*, and not *thou* unto *them*. But if thou keepe all in thy hands whileſt thou liveſt, they may thanke *death* & not *thee*, for the portion that thou leaveſt them. If thou haſt no children and the *Lord* have bleſt thee with a great portion of the goods of this world; and if thou meaneſt to beſtow them upon any *charitable* or *pious* uſes, put not over that *good worke* to the truſt of others; ſeeing thou ſeeſt how *moſt* of other mens *Executors*, prove *almoſt Executioners*. Aud if friends be ſo unfaithfull in a mans *life*: how much greater cauſe haſt thou to diſtruſt their *fidelity* after thy *death*? Lamentable experience ſheweth how many *dead mens wils* have of *late*, either beene quite *concealed*, utterly *overthrowne*, or by cavils and quirkes of Law *fruſtrated* or *altered*: whereas by the *Law of God*, the will of the dead ſhould not bee *violated*: but all his godly intentions *conſcionably* performed and fulfilled, as in the ſight

Gal.3.15
Heb.9,17
2 Cor.5,
10.
Eccl.12.
14.
Rom.2.
15.

ſight of God, who in the *day* of the *reſurrection*, will be a *juſt judge* both of the *quicke* and *dead*. And if any thing ſhould hap in his Will to be *ambiguous* or *doubtfull*, it ſhould bee * conſtrued, as it might come neereſt to the honour of God, and the *honeſt intention* of the *Teſtator*. But let the *vengeance* due to ſuch unchriſtian deeds, light on the *Actors* that *doe* them: not on the *Kingdome* wherein they are ſufferd to be done. And let other *Rich men* be warned by ſuch *wretched examples*, not to * *marry* their *minds* to their *money*: as that they will doe no *good* with their *goods*, till death *divorceth* them. Conſidering therefore the *ſhortneſſe* of thine owne life, and the *uncertainety* of *others juſt dealing* after thy death, in theſe *unjuſt dayes*: let mee adviſe thee (whom God hath bleſſed with *ability*, and an *intent* to doe good) to become in thy *life time*, thine *owne adminiſtrator*: make thine *own hands* thine *executors*, and thine *owne eyes* thy *over-ſeers*? cauſe thy *lanthorne* to

1 Cor. 4. Act. 7. 31 32.

* *Voluntas teſtatoris magis inſpicienda eſt quam verba cum viris ſani. C. de fidei cum ff. ad leg. Fal. l. ſi ff. ad Treb. l. ubi te rogo.*

* *Matrimonium inter Aurum & Arcã, divortium inter Deum & Animam*, Auguſt. *Fœlix quẽ faciunt aliena pericula cautum.*

Gal.6.9. Mat.10. 42. Mar.9.41 Mat.25. 41. Luke 14. 14.& 18 22. 1 Cor. 15.58. Apo 14. 13. Iob 14.5 Iob 33. 24.

to give her light *before thee*, and not *behind thee*: give *God the glory*, and thou ſhalt receive of him in *due time* the *reward*, which of his grace and mercy he hath promiſed to thy *good workes*.

4. Having thus ſet thy *houſe* and *ſoule* in order (if the determined number of thy dayes bee not expired) God will either have mercy upon thee, and ſay, *Spare him* (*O killing malady*) *that he goe not downe into the pit; for I have received a reconciliation.* Or elſe, his *Fatherly providence* will direct thee to ſuch a *Phyſitian*, and to ſuch *meanes*, as that by his *bleſſing* upon their *endeavours* thou ſhalt *recover*, and be reſtored to thy former health againe.

2 King. 20.7. 2 Kin.5. 7.8.10. Ioh. 9.7.

But in any wiſe, take heed that thou, nor none for thee, ſend unto *ſorcerers*, *wizards*, *charmars*, or *inchanters* for helpe: for this were to leave the *God of Iſrael*, and to goe to *Baalzebub* the *God of Ekron* for helpe; as did wicked *Ahaziah*, and to breake thy vow which thou haſt made with the bleſſed *Trinity* in

2 King.1 2.3.

thy

thy *Baptiſme*: and be ſure that God will never give a bleſſing by thoſe meanes which hee hath accurſed: but if hee permit *Satan* to *cure thy body*, feare leaſt it tend to the *damnation* of thy *ſoule*. Thou art tryed, beware. Lev. 20. 6. Deut. 18. 10. &c. 1 Theſſ. 2. 10.

5. When thou haſt ſent for the *Phyſitian*; take heed that thou put not thy truſt rather in the *Phyſitian* then in the *Lord*, as *Azah* did, of whom it is ſaid, that *he ſought not to the Lord, in his diſeaſe, but to the Phyſitian*: which is a kind of idolatry, that will increaſe the Lords anger, and make the Phyſicke received uneffectuall. Vſe therefore the Phyſitian as Gods *Inſtrument*, and *Phyſicke* as Gods *meanes*. And ſeeing it is not lawfull without Prayer to uſe ordinary food, 1 *Tim.* 4. 4. much leſſe *extraordinary* Phyſicke (whoſe good effect depends upon the bleſſing of God:) before thou takeſt thy Phyſicke, *pray* therefore heartily unto God to bleſſe it unto thy uſe, in theſe or the like words. Lev. 13 3 2 Chro. 16. 12. Iſa. 1. 5. 7 Ier. 8. 22.

A

A Prayer before taking of Physicke.

O Mercifull Father, who art the *Lord* of *health*, and of *ſickeneſſe*, of *life*, and of *death*: who *killeſt*, and *makeſt alive*: who *bringeſt downe to the grave, and raiſeſt up againe*: I come unto thee, as to the onely *Phyſitian*, who canſt cure my *ſoule* from *ſinne*, and my *body* from *ſickeneſſe*. I deſire neither life nor death, but referre my ſelfe to thy moſt holy will. For, *though we muſt needs dye, and being dead our lives are as water ſpilt on the ground, which cannot be gathered up againe*: yet hath thy gracious providence (whileſt life remaineth) *appointed meanes* which thou wilt have thy children to uſe; and (by the lawfull uſe thereof) to expect thy *bleſſing* upon thine owne *meanes*, to the *curing* of their ſickeneſſe, and *reſtitution* of their health. And now, O Lord, in this my neceſſity, I have according to thine ordi-

1 Sam. 26.

2 Sam. 14 14.

ordinance, ſent for thy ſervant (the *Phyſitian*) who hath prapared for mee this *Phyſicke* which I receive as *meanes ſent* from thy fatherly *hand*: I beſeech thee therefore, that as by thy *bleſſing* on a *lumpe of dry figs*, thou didſt heale *Ezechias ſore*, that hee recovered, and by *ſeven times waſhing* in the river of *Iordan*, didſt cleanſe *Naaman* the Syrian of his Leproſie: and diddeſt reſtore the man that was *blind* from his birth, by *annointing his eyes with clay and ſpittle*, and ſending him to waſh in the *poole of Siloam*; and by touching the hand of *Peters wives Mother*, diddeſt cure her of her Feaver: and diddeſt reſtore the Woman that *touched the hemne of thy Garment*, *from her bloudy iſſue*; So it would pleaſe thee of thine infinite goodneſſe and mercy, to *ſanctifie* this *Phyſicke* to my uſe, and to give ſuch a *bleſſing* unto it, that it may (if it bee thy will and pleaſure) *remoove* this my *ſickneſſe* and *paine*, and reſtore mee to *health*

Iſai. 38. 21.

Ioh. 9, 6.

Mat. 8. 15

Mat. 8, 20, &c.

health and *ſtrength* againe. But if the *number* of thoſe dayes which thou haſt *appointed* for mee, to *live* in this vale of miſery, bee at an end, and that thou haſt ſent this ſickneſſe as thy Meſſenger, to call mee out of this mortall life: then Lord *let thy bleſſed will be done*: for I ſubmit my will to thy moſt holy pleaſure. Only I beſeech thee, increaſe my *Faith* and *Patience*, and let thy grace and mercy bee never wanting unto mee; but in the middeſt of all extremities, aſſiſt mee with thy *holy Spirit*, that I may willingly and cheerefully reſigne up my *Soule* (the *price* of thine *owne bloud*) into thy moſt *gracious hands* and *cuſtody*. Grant this, O Father, for *Ieſus Chriſt* his ſake; to whom, with thee, and the holy Ghoſt, bee all honour and glory, both now and evermore *Amen*.

Iob 14.

Medita-

Meditations for the ſicke.

VVHileſt thy ſickneſſe remaineth, uſe often (for thy comfort) theſe few *Meditations*, taken from the *ends* wherefore God ſendeth afflictions to his Children. Thoſe are *tenne*.

1. That by afflictions God may not onely * correct our ſinnes *paſt*: but alſo worke in us a deeper *loathing* of our naturall *corruption*, and ſo prevent us from falling into many other ſinnes, which otherwiſe wee would commit; like a good *Father* who ſuffers his tender *Babe* to ſcorch his fingers in a *candle*, that he may the rather learne to beware of falling into a *greater fire*. So that the *Child of God* may ſay with *David*, *it is good for mee that I have beene afflicted, that I may learne thy ſtatutes*; for, *before I was afflicted I went aſtray, but now I keepe thy word*. and indeed (ſaith Saint *Paul*) *Wee are chaſtened of the Lord, becauſe wee ſhould not be condemned with*

* *Deus (nos percutit ut emendet.* Hier. *Com. in Eſa. 16. Deus calamitates infligit. non extinguere ſed caſtigare nos cupiens* Baſil. *ſerm. 3. in divites.*

Pſa. 119. 71.

Pſa. 119. 67.

1 Cor. 11 33.

with the world. With *one* croſſe God maketh *two* cures: the *chaſtiſement* of ſinnes paſt, the *prevention* of ſinne to come. For though the eternall *puniſhment* of ſinne (as it proceedeth from Iuſtice) is fully pardoned in the *Sacrifice* of Chriſt; yet wee are not (without ſerious judging of our ſelves) exempted from the temporall *chaſtiſement* of ſinne; for this proceedeth *onely* from the love of God, for our good. And this is the reaſon, that when *Nathan* told *David*, from the Lord, *that his ſinnes were forgiven*; yet that the *Sword* (of *Chaſtiſement*) *ſhould not depart from his houſe*; *and that his Child ſhould ſurely dye.* For God, like a skilfull Phyſitian, ſeeing the *Soule* to bee *poyſoned* with the *ſetling* of ſinne; and knowing that the *raigning* of the *fleſh* will proove the *ruine* of the *Spirit*: miniſtreth the bitter pill of affliction, whereby the *reliques* of ſinne are purged; and the *Soule* more ſoundly cured: the *Fleſh* is ſubdued, and the *Spirit* is ſan-

2 Sam. 12 10.

Verſe 13

ſanctified: Oh the *odiouſneſſe* of ſinne, which cauſeth God to *chaſten* ſo *ſeverely* his Children, whom otherwiſe he loveth ſo *dearely*?

2. God ſendeth affliction to ſeale unto us our *Adoption*: *for every child whom God loveth, he correcteth*; *And he is a Baſtard that is not corrected.* Yea, it is a ſure note that where God *ſeeth* ſinne and *ſmites* not, there hee *deteſts* and *loves* not. Therefore it is ſaid, that he * ſuffered the wicked ſonnes of *Ely* to *continue in their ſinnes without correction, becauſe the Lord would ſlay them.* On the [a] other ſide, there is no *ſurer* token of Gods *fatherly love* and *care*, than to bee corrected with ſome *croſſe*, as oft as we commit any ſinfull *crime*. Affliction therefore is a ſeale of *Adoption*, no ſigne of *Reprobation*. For the pureſt *Corne* is cleaneſt fanned, the fineſt *Gold* is oftеſt tryed, the ſweeteſt *Grape* is hardeſt preſſed, and the trueſt *Chriſtian* heavieſt croſſed.

Heb. 12. 6, 7, 8.

* *Ad mala ſervantur non moritura mali.* 1 Sam. 2. 25.

[a] *Namque favor nimius non eſt favor, ira ſed ingens: At favor in magno ſæpe dolore latet.* Baſil. *Autho ſacr.*

3. God ſendeth affliction to *weane*

weane our hearts from *too much* loving this *world* and worldly vanities: and to cause us the more earnestly to desire and long for * *eternall life*. For as the Children of *Israel* (had they not beene ill intreated in *Egypt*) would never have beene so willing to goe towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdome of *Heaven*. For, wee see many *Epicures*, that would bee content to forgoe heaven, on condition that they might stil enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loath are they to depart this life? whereas the * Apostle (that saw Heavens glory) tels us, that there is no more comparison twixt the *joyes* of *eternall life*, and the *pleasures of this world*, than there is betwixt the *filthiest dung* and the *pleasantest meate*:

* *Crebris tribulationibus Ecclesiam suam Dominus exercet: ne si cuncta tẽporalia forté prosperé cesserant; in collatu præsentis exilii dilectata, minus cælestem patriam suspiret.* Beda *in Cant.*

Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit in imis, nil potest amare de summis. Justin. Patriarch *de disc. monast. cap.* 4. * 2 Cor. 12.

or

or betwixt the ſtinkingſt *dung-hill* and the faireſt *bed-Chamber*. As therfore a loving nurſe puts *Wormwood* or *Muſtard* on the breaſt, to make the child the rather to forſake the dug: ſo God mixeth ſometimes affliction with the pleaſures and proſperitie of this life, leſt (like the Children of this generation) they ſhould forget God, and fall into too much love of this preſent evill world; and ſo by *riches* grow proud: by *fame* inſolent; by *libertie* wanton: and *ſpurne with their heele againſt the Lord, when they waxe fat*. For if Gods Children love the world ſo well, when (like a *curſt-ſtepmother*) ſhe miſuſeth and ſtrikes us, how ſhould wee love this *harlot* if ſhee *ſmiled* upon us, and *ſtooked* us, as ſhee doth her owne *worldly Brats*? Thus doth God (like a wiſe and loving Father) *embitter* with *croſſes*, the pleaſures of this life to his children, that (finding in this *earthly* ſtate no *true* and *permanent joyes*,) they might ſigh and long for *eternall life*,

Phil. 3. 8.

Ne ſancti viri aliqua elatione in hac vita ſuperbiant, quibuſdam tentationibus reprimuntur. Ench. in l. Reg. Deut. 32. 15.

where *firme* and *everlasting joyes* are onely to be found.

4. By affliction and sickneſſe God exerciſeth his *Children*, and the gracces which he beſtoweth upon them. Hee refineth and trieth their *faith*, as the *Gold-ſmith* doth his *Gold* in the * Furnace, to make it ſhine more gliſtering and bright: he ſtirreth us up to *pray* more diligently and zealouſly, and proveth what *patience* wee have learned all this while in his * *Schoole*. The like experience he maketh of our *Hope*, *Love*, and all the reſt of our *Chriſtian vertues*: which without this tryall, would *ruſt*, like *Iron* unexerciſed; or *corrupt* like ſtanding *waters*, that either have no *current*, or elſe are not *powred from veſſell to veſſell*; *whoſe taſte remaineth*, *and whoſe ſcent is not changed*. And rather than a man ſhould *keepe ſtill* the *ſcent* of his corrupt nature to *damnation*, who would not wiſh to be *changed* from ſtate to ſtate, by

1 Pet. 1. 7 * *Vt igne purgati & ab admixtione vitiorum carnalium defæcati, ſplendeant, examinatæ innocentiæ claritate.* Hilar. in Pſal. 56. * *Schola crucis ſchola lucis. Gubernator in tempeſtate dignoſcitur, in acie miles probatur, delicata jactatio eſt, campi nomen non eſt: conflictatio in adverſis, probatio eſt veritatis.* Cypr. Serm. 4. de Immo. Jer. 48. 11.

croſſes

croſſes and ſickneſſe, to *ſalvation?* For as the *Camomill* which is *trodden* groweth beſt, & ſmelleth moſt fragrant; and as the *fiſh* is *ſweeteſt*, that lives in the *ſalteſt* waters: ſo thoſe *ſoules* are moſt *precious* unto *Chriſt*, who are moſt exerciſed and afflicted with his *Croſſe*.

5. God ſendeth afflictions, to demonſtrate unto the world, the *trueneſſe* of his childrens love and ſervice. Every *hypocrite* will ſerve God whileſt he *proſpereth* and *bleſſeth* him, as the *Divell* falſly accuſed *Iob* to have done: but who (ſave his loving child) will love and ſerve him in *adverſitie* when God ſeemeth to bee *angry* and *diſpleaſed* with him? yea, and cleave unto him moſt inſeparably, when hee ſeemeth (with the *greateſt frowne* and *diſgrace*) to reject a man, and to caſt him out of his favour? yea, when he ſeemeth to *wound* and *kill* as an enemie: yet then to ſay with *Iob*, *Though thou Lord kill mee, yet will I put my truſt in thee.* The loving and ſerving of

Job 1. 9, 10.

Job. 13. 15.

God; and truſting in his mercy in the time of our *correction* and *miſery*, is the *trueſt note* of an unfained *Child and Servant of the Lord.*

6. Sanctified affliction is a ſingular helpe to *further* our *true converſion*, and to drive us home by *repentance* to our heavenly Father. *In their affliction* (ſaith the Lord) *they will ſeeke me diligently.* *Ægypts* burdens made *Iſrael cry* unto God. *Davids* troubles made him *pray.* *Hezechias* ſickneſſe made him to *weepe:* and miſery drove the *Prodigall Child* to returne and ſue for his Fathers grace and mercy. Yea, wee reade of many in the *Goſpel*, that (by *ſickneſſes* and *afflictions*) were driven to come unto Chriſt, who (if they had *health* and *proſperitie*, as others) would have (like others) neglected or contemned their Saviour, and never have ſought unto him for his ſaving health and grace. For, as the *Arke of Noah*, the higher it was toſſed with the *Floud*, the nearer it mounted towards *heaven:* ſo the *ſanctified*

Hoſ. 5. 15.
Exod. 3. 7.
Pſal. 86. 7.
Iſa. 38. 2,3.
Luk. 15. 16, &c.

ſanctified Soule, the more it is exerciſed with *affliction*, the nearer it is lifted towards God. Oh *bleſſed* is that *croſſe* that draweth a ſinner to * come (upon the knees of his heart) unto *Chriſt*, to confeſſe his owne miſery, and to implore his endleſſe mercy? Oh *bleſſed*, aie *bleſſed* be that *Chriſt*, that never refuſeth the ſinner that commeth unto him, though weather driven by *affliction* and *miſerie*?

*Deus non delectatur pœnis noſtris, ſed confeſſionem quærit erroris. Alb. in Pſal. 2. Pœnitent.

7. Affliction worketh in us *pitie* and *compaſſion* towards our *fellow brethren*, that bee in diſtreſſe and miſerie: whereby we learne to have a *fellow-feeling* of their calamities: and to *condole* their eſtate, *as if wee ſuffered with them*. And for this cauſe Chriſt himſelfe would ſuffer, and *bee tempted in all things like unto us* (ſinne onely excepted) *that hee might bee a mercifull High Prieſt, touched with the feeling of our infirmities*. For none can ſo heartily bemone the miſery of another, as hee who firſt ſuffered *himſelfe* the ſame affliction. Heereupon

Heb. 13. 3.

Heb. 4. 13. & 2. 18. & 5. 8, 9.

on a ſinner in miſery may boldly ſay unto *Chriſt*.

Non ignare mali miſeris ſuccurrito Chriſte.
Our frailty ſith (O Chriſt) thou didſt perceive:
Condole our ſtate, who ſtill in frailty cleave.

8. God uſeth our ſickneſſes and afflictions, as meanes and examples both to * *manifeſt* unto others the *faith* and *vertues* which he hath beſtowed upon us; as alſo to *ſtrengthen thoſe* who have not received ſo great a *meaſure of faith* as wee. For there can be no greater encouragement to a weake *Chriſtian*, than to behold a *true* profeſſour (in the *extreameſt* ſickneſſe of his *body*) ſupported with *greater* patience and conſolation in his *ſoule*. And the comfortable and bleſſed departure of ſuch a man will arme him againſt the feare of death, and aſſure him, that *the hope of the godly is a farre more precious thing than that fleſh and bloud can underſtand, or mortall eies behold, in this vale of miſery.*

* *Sinit Deus juſtum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifeſtamque faciat.* Dam. l. 2. de Orth. cap. 29.

misery. And were it not that wee did ſee many of thoſe whom wee know to bee the undoubted Children of God, to have endured ſuch afflictions and calamities before us; the greatneſſe of the miſeries and croſſes which oft-times we endure; would make us doubt whether wee be the children of God or no. And to this purpoſe S. *Iames* ſaith, *God made Iob and the Prophets an example of ſuffering adverſitie, and of long patience.* Rom.8. 18. 1 Pet.4. 14.

9. By afflictions God makes us conformable to the *Image* of *Chriſt* his Sonne, who being the *Captaine of our Salvation*, was *made perfect through ſufferings*. And therefore hee firſt bare the *Croſſe* in *ſhame*, before hee was *crowned* with *glory*, and did firſt taſte *gall*, before hee did eate the *hony combe*: and was firſt *derided*, *King of the Iewes*, by the Souldiers in the *High-Prieſts Hall*, before hee was *ſaluted*, *King of Glory*, by the Angels in his *Fathers Courts*. And the more lively our *heavenly Father* ſhall perceive Heb.2. 10. Heb.2.7. Matt.27. 34. Luk.24. 42. *Favos poſt fella guſtavit.* Ter.lib. de Coron. milit.cap. 24. Pſa.24.7

the *image* of his *naturall Sonne* to appeare in us, the better hee will love us, and when we have, for a time, borne his *likeneſſe* in his *ſufferings*, and *fought* and *overcome*, we ſhall be crowned by *Chriſt*, and with *Chriſt* ſit on his Throne, and of *Chriſt* receive the *precious white ſtone* and *morning ſtarre*, that ſhall make us *ſhine* like *Chriſt* for ever in his *glory*.

2 Tim. 4.7,8. Apo.3. 21. Apoc.2. 17,18. Phil.3. 21.

10. Laſtly, that the godly may bee humbled in reſpect of their owne ſtate and miſerie; and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his helpe and ſuccour. For though that there bee no man ſo *pure*, but if the Lord will *ſtraightly marke iniquities*, hee ſhall find in him juſt cauſe to puniſh him for his ſinne: yet the Lord in mercy doth * not *alwaies* in the affliction of his Children, reſpect *their ſinnes*: but ſometimes laieth

Ideo tentantur Sancti, ut ipſi ſe agnoſcant. Primaſ. *Eſſe ſe magnarũ virtutum homo crederet, ſi nullum unquam earundem virtutum defectum ſentiret.* Greg.l.2. Moral.

Job Pſal. 130. 3. * *In his quæ patimur nullum contra Deum murmur cordi noſtro ſubrepat: quia ad quid hoc Creator noſter operatur ignotum eſt.* Greg. Epiſt. 21.

afflictions

afflictions and croſſes upon them for his *glories* ſake. Thus our Saviour Chriſt told his Diſciples, that *the man was not borne blind for his owne or his Parents ſinne:* but, *that the worke of God ſhould bee ſhewed on him.* So he told them likewiſe, that *Lazarus ſickneſſe was not unto the death*, but *for the glory of God.* O the unſpeakeable goodneſſe of *God*, which turneth thoſe afflictions, which are the *ſhame* and *puniſhment* due to our ſinnes, to bee the ſubject of his *honour* and *glorie!*

Joh. 3. 9.

Joh. 11. 4.

Theſe are the bleſſed and profitable *ends*, wherefore God ſendeth ſickneſſe and affliction upon his Children, whereby it may plainely appeare, that *afflictions* are not *ſignes* either of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his *fatherly love* unto his children whom he loveth and therfore *chaſtneth* them in this life, where, upon *repentance*, there remaines hope of *pardon*; rather than to referre the puniſhment to that

Malum pati malum non eſt: malum facere malum eſt. Chryſ. de Prod. Jud.

life where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians in the * *Primitive Church*, were wont to give God *great thankes*, for afflicting them in *this life*. So the Apostles *rejoyced, that they were counted worthy to suffer for Christs Name*, *Acts* 5.41. And the *Christian Hebrewes suffered with joy the spoyling of their goods, knowing that they had in Heaven a better, and an enduring substance*, *Heb.* 10.34. And in respect of those *holy ends*, the Apostle saith, *That though no affliction for the present seemeth joyous, but grievous*: yet, *afterwards it bringeth the quiet fruite of righteousnesse to them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee this sickneſſe: so it would please him to come *himselfe* unto thee, with thy sickneſſe: by teaching thee to make those *sanctified uses* of it, for which hee hath inflicted the same upon thee.

* *Cum vexamur ac premimur tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat.* Lact. lib. 5. cap. 23 Heb. 12. 11.

Meditations

Meditations for one that is recovered from ſickneſſe.

IF God hath of his mercy *heard* thy *Prayers*, and *reſtored* thee to thy *health* againe; conſider with thy ſelfe.

1. That thou haſt now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newneſſe of life*. Let thy ſinne dye with thy *ſickneſſe*: but live thou by grace to *holineſſe*.

2. Be not the more *ſecure*, that thou art reſtored to *health*, neither *inſult* in thy ſelfe, that thou haſt eſcaped *death*; but thinke rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercy heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite*: that thou mayeſt both amend thy life, and put thy ſelfe in a *better* readineſſe againſt the time that hee ſhall call for thee, without

without *further delay*, out of this world. For though thou haſt eſcaped *this*, it may be, thou ſhalt not eſcape the *next* ſickneſſe.

3. Conſider how fearefull a reckoning thou hadſt made before the *Judgement Seate* of *Chriſt* by this time, if thou hadſt died of *this ſickneſſe*: ſpend therefore the time that remaines, ſo, as that thou maiſt be able to make a more *cheerfull account* of thy life, when it muſt be expired *indeed*.

4. Put not farre off the *day* of *death*: thou knowſt not for all this, how *neare* it is at hand: and (being ſo fairely *warned*) bee *wiſer*. For if thou bee taken unprovided the next time, thy *excuſe* will bee *leſſe*, and thy *judgement greater*.

5. Remember that thou haſt vowed *amendment* and *newneſſe* of life. Thou haſt *vowed a vow unto God, deferre not to pay it: for he delighteth not in fooles; pay therefore that thou haſt vowed.* The uncleane Spirit is caſt out: Oh let him not re-enter with *ſeven worſe than himſelfe.*

Eccl. 5. 3.

Matt. 12. 43, &c.

ſelfe. Thou haſt *ſighed* out the groanes of *contrition*, thou haſt *wept* the teares of *repentance*, thou art *waſhed* in the poole of *Betheſda*, ſtreming with five bloudy wounds, not of a *troubling Angel*, but *of the Angel of Gods preſence troubled* with the wrath due to thy ſinnes: who deſcended into Hell, to reſtore thee to ſaving health, and Heaven. *Returne not vow, with the Dogge, to thine owne vomite*, nor like the *waſhed Sow, to wallow againe in the mire* of thy former ſinnes, and uncleanneſſe: leſt *being intangled and overcome againe with the filthineſſe of ſinne*, (which now thou haſt eſcaped) thy *latter end prove worſe than thy firſt beginning*. *Twice* therefore doth our Saviour Chriſt give the ſame *cautionary* warning to *healed ſinners*. Firſt, to the man, cured of his 38. yeares diſeaſe; *Behold, thou art made whole; ſinne no more, leſt a worſe thing fall upon thee.* Secondly, to the woman taken in adulterie; *Neither doe I condemne thee:* *Goe*

Joh.4.24
Iſa.63.9
Luk.4.33.

2. Pet. 2. 20.22.

Joh 5.14

Joh.8.11

Goe thy way, and ſinne no more. Teaching us, how dangerous a thing it is, to *relapſe* and *fall againe* into the former exceſſe of riot. Take heed therefore unto thy waies: and pray for grace, that *thou maieſt apply thy heart unto wiſedome*, during that *ſmall number* of daies which yet remaine behind. And for thy preſent mercy and health received, imitate the *thankefull Leper*, and returne unto God this, or the like thankeſgiving.

1 Pet. 4. 4.

Pſal. 90. 12.

A Thankeſgiving to bee ſaid of one that is recovered from ſickneſſe.

O Gracious and mercifull Father, who art the Lord of health and ſickneſſe, of life and of death: *who killeſt, and makeſt alive: who bringeſt downe to the grave, and raiſeſt up againe*, who art the onely preſerver of all thoſe that truſt in thee; I thy poore

1 Sam. 2. 6.

poore & unworthy ſervant, having now (by experience of my painfull ſickneſſe) felt the *grievouſneſſe* of miſerie due unto *ſin*, and the *greatneſſe* of thy mercy in forgiving *ſinners*, and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored me to my health and ſtrength againe: doe here (upon the bended knees of my heart) returne (with the *thankefull Leper*) to acknowledge thee *alone* to bee the God of my health and ſalvation: and to give thee the praiſe and glory for my ſtrength and deliverance out of that grievous diſeaſe and malady: and for thus turning my *mourning* into mirth, my *ſickneſſe* into health, and my *death* into life. My ſinnes deſerved puniſhment, and thou haſt corrected me, but *haſt not given mee over unto death.* * *I looked (from the day to the night) when thou wouldeſt make an end of mee: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterneſſe of ſickneſſe oppreſſed me: I lifted*

* Iſa. 38. 9, &c.

lifted up mine eies unto thee, O Lord, and thou diddeſt comfort mee: for thou didſt caſt all my ſinnes behind thy backe, and didſt deliver my ſoule from the pit of corruption: and when I found no helpe in my ſelfe, nor in any other creature (ſaying, I am deprived of the reſidue of my yeares, I ſhall ſee man no more. among the Inhabitants of the world) then didſt thou reſtore mee to health againe, and gaveſt life unto mee: I found thee O Lord, ready to ſave mee.

And now, Lord, I confeſſe, that I can never yield unto thee ſuch a *meaſure* of thankes, as thou haſt (for this benefit) deſerved at my hands. And (ſeeing that I can never be able to repay thy goodneſſe with *acceptable workes.*) Oh, that I could with *Mary Magdalen* teſtifie the love and thankefulneſſe of my heart, with *abounding teares*! Oh, what ſhall I bee able to render unto thee, O Lord, *for all theſe benefits which thou beſtowedſt upon my ſoule*! Surely, as in my *ſickneſſe*, when I had nothing elſe to give unto

to thee; I offered *Chriſt* and his *merits* unto thee as a *ranſome* for my ſinnes; ſo being now reſtored by thy *grace* unto my health and ſtrength, and having no better thing to give: behold, O Lord, I doe here offer up my *ſelfe* unto thee, beſeeching thee ſo to aſſiſt me with thy holy Spirit, that the remainder of my life may be wholly ſpent in ſetting forth thy praiſe and glory. Rom. 12. 1.

O Lord, forgive mee my former follies and unthankefulneſſe; that I was no more carefull to love thee according to thy *goodneſſe*, nor to ſerve thee according to thy *will*; nor to obey thee, according to thy *Commandements*: nor to thanke thee, according to thy *benefits*. And ſeeing thou knoweſt that *of my ſelfe I am not ſufficient ſo much as to thinke a good thought*, (much leſſe to doe that which is good and acceptable in thy ſight;) aſſiſt mee with thy grace and holy Spirit, that I may (in my *proſperity*) as devoutly ſpend my health in thy ſervice as I

was earneſt in my *ſickneſſe* to begge it at thy hands. And ſuffer mee never to forget either this thy *mercy*, in reſtoring mee to my *health*, or thoſe *vowes* and *promiſes*, which I have made vnto thee in my *ſickneſſe*. With my *new* health, renue in mee, O Lord, a *right* Spirit: which may free me from the ſlavery of *ſinne*, and eſtabliſh my heart in the ſervice of *grace*. Worke in mee a greater deteſtation of all ſinnes (which were the cauſes of thy *anger* and my *ſickneſſe*:) and increaſe my *Faith* in Ieſus Chriſt: who is the Author of my *health* and *ſalvation*. *Let thy good Spirit leade mee in the way that I ſhould walke; and teach mee to denie all vngodlineſſe, and worldly luſts, and to live ſoberly, righteouſly and godly in this world*, that others by my example may thinke better of thy truth. And ſith this time (which I have yet to live) is but a little reſpite and ſmall remnant of daies, which cannot long continue; *Teach mee, O my God, ſo to number my daies*,

Tit. 2 12

Pſal 90. 12.

daies, that I may apply my heart to that ſpirituall wiſedome, which direcleth to ſalvation. And to this end, make me more zealous that I have beene in *religion*, more devout in *prayer*; more fervent in *ſpirit*, more carefull to heare and profit by the preaching of the *Goſpel*: more helpfull to my poore *brethren*, more watchfull over my *waies*, more faithfull in my *calling*, and every way more abundant in all *good workes*. Let me in the joyfull time of *proſperitie*) feare the evill day of *affliction*: in the time of *health* thinke of *ſickneſſe*: in the time of *ſickneſſe* make my ſelfe ready for *death*, and when *death* approacheth, prepare my ſelfe for *judgement*. Let my *whole life* be an *expreſſing* thankfulneſſe unto thee for thy grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the *thouſand thouſands of Angels, the foure Beaſts, and twenty foure Elders, and all the creatures in heaven and on the earth, acknowledge to be due unto thee*

Apoc. 5. 11, &c.

O

O Father, which ſitteth upon the Throne, and to the Lambe, thy Son, who ſitteth at thy right hand: and to the *holy Spirit*, which proceedeth from both, the holy *Trinitie* of perſons in *unitie* of ſubſtance; *all praiſe, honour, glory, and power,* from this time forth, and for evermore. *Amen.*

Meditations for one that is like to die.

IF thy ſickneſſe be like to increaſe unto death: then meditate on *three* things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *evils* death wil free thee. Thirdly, what *good* death will bring unto thee.

Firſt, concerning *Gods* favourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *body*, but as a *Medicine* to cure thy *ſoule*, by drawing thee (who art *ſicke* in ſinne) to come by repentance unto *Chriſt*

Christ (thy *Physician*) to have thy *soule healed*. Mat. 9. 12.

2. That the sorest sickness or *painefullest* disease which thou canst endure, is *nothing*, if it be compared to *those dolours* and *paines* which *Iesus Christ* thy Saviour hath suffered for thee: when in a *bloudy sweat*, he endured the *wrath* of God, the *paines* of *hell*, and a *cursed* death, which was due to thy sinnes. Iustly therefore may he use those words of *Ieremy*. *Behold, and see if there be any sorrow like unto my sorrow, which is done unto mee; wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Sonne of God* endured so much for thy *redemption*; and wilt not thou a *sinfull man* endure a little sickness for his *pleasure*; especially when it is for *thy good*? Luk. 22. 14. Psa. 88. 7 Isa. 53. 4. Psal. 18. 5. Heb. 5. 7. Gal. 3. 13. Lam. 1. 25. *Dum legimus vel audimus quos & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere.* Theod. ad 5. c. in Rom.

3. That when thy sickness and disease is at the *extreamest*; yet it is *lesse* and *easier* than thy sins have deserved. Let thine *owne* conscience judge whether thou hast not *deserved worse* than all that thou dost suffer. Mur-

Murmure not therefore, but conſidering thy *manifold* and *grievous ſinnes*, thanke God that thou art not plagued with farre more grievous *puniſhments*. Thinke how *willingly* the damned in Hell would endure thy *extremeſt* paines a thouſand yeares, on condition that they had but the hope to bee ſaved, and (after ſo many yeares) to bee eaſed of their eternall torments. And ſeeing that it is his mercy that thou art not rather *conſumed* than *corrected*; how canſt thou but beare patiently his *temporall* correction, ſeeing the end is to ſave thee from *eternall* condemnation?

Lam. 3. 22.

1 Cor. 11. 32.

4. That nothing commeth to paſſe in this caſe unto thee, but ſuch as ordinarily befell to others thy brethren; who (being the *beloved* and *undoubted ſervants* of God when they lived on earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt in Heaven: as *Iob*, *David*, *Lazarus*, *&c.* They groaned for a time, as thou doeſt, under the *like burthen*: but they are now de-

Heb. 11. 35, &c. 1 Pet. 5. 9.

livered

livered from *all* their miſeries, troubles, and calamities. And ſo likewiſe *ere long* (if thou wilt patiently tarry the Lords leaſure) thou ſhalt alſo bee delivered from thy ſickneſſe and paine; either by *reſtitution* to thy former health, with *Iob*; or (which is farre better) by being *received* to heavenly *reſt*, with *Lazarus*.

5. Laſtly, that God hath not given thee over into the *hand* of thine *enemie*, to bee puniſhed and diſgraced; but (being thy loving *Father*) hee correcteth thee with his owne mercifull hand. When *David* had his *wiſh*, to chuſe his *owne chaſtiſement*; *he choſe rather to be corrected* by the hand of God, than by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no *affliction ſeemeth joyous for the preſent*) we know nothing commeth but

2 Sam. 24.14.

Heb. 12. 11.

but what is *good*? The conſideration hereof made *David* to endure
2 Sam. 16. 9, 10. *Shemeis* curſed railing, with greater patience; and to correct himſelfe another time for his impatiencie;
Pſa. 39. 9 *I ſhould not have opened my mouth, becauſe thou didſt it*: and *Iob*, to reprove the *unadviſed* ſpeech of his
Job. 2. 10 wife, *Thou ſpeakeſt like a fooliſh woman. What? ſhall we receive good at the hand of God, and not receive*
Mat. 26. 36. *evill?* And though the *cup of Gods wrath* due to our ſinnes, was ſuch a horrour to our Saviours *humane* nature, that hee earneſtly prayed that it might paſſe from him: yet (when hee conſidered that it was reached
Verſ. 42. unto him by the *hand* and *will* of his Father) he willingly ſubmitted himſelfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy ſickneſſe, than to ſee that it commeth from the *hand* of thy heavenly *Father*, who would never *ſend* it, but that he ſeeth it to be unto thee both *needfull* and *profitable*.

The ſecond ſort of Meditations are, to conſider from what evils death will free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *witneſſe* of fleſh, the *heate* of luſt, the *ſtaine* of ſinne, and borne in the *bloud* of filthineſſe: a living *priſon* of thy ſoule, a lively *inſtrument* of ſinne, a very *ſacke* of ſtinking dung: the *excrements* of whoſe noſtrils, eares, pores, and other paſſages (duely conſidered) will ſeeme more loathſome than the uncleanneſt ſinke or vault. Inſomuch that whereas *Trees* and *plants* bring forth leaves, flowers, fruits, and ſweet ſmels, mans body brings forth naturally nothing but *lice*, *wormes*, *rotterneſſe*, and *filthy ſtinch*. His *affections* are altogether *corupted*; and the *imaginations of his heart are onely evill continually*. Hence it is that the *ungodly* is not ſatisfied with *prophanneſſe*, nor

Pſal. 14. 1.

Gen. 6. 5

the *voluptuous* with *pleaſures*, nor the *ambitious* with *preferments*, nor the *curious* with *preciſeneſſe*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanneſſe*, nor the *covetous* with *gaine*, nor the *drunkard* with *drinking*. New *paſſions* and *faſhions* doe daily grow: new *feares* and *afflictions* doe ſtill ariſe; here *wrath* lies in wait, there *vaine-glory* vexeth: here *pride* lifts up, there *diſgrace* caſts downe; and every one *waiteth* who ſhall ariſe in the *ruine* of another, Now a man is privily *ſtung* with *backe-biters* like fiery *Serpents*: anon, hee is in danger to be *openly devoured* of his *enemies*, like *Daniels Lyons*. And a godly man, where ere hee liveth, ſhall ever be vexed (like *Lot*) with *Sodomes* uncleanneſſe.

2. Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſinne: ſo that after death *there ſhall bee no more ſorrow, nor crying: neither ſhall there bee any more paine; for God ſhall wipe away all teares from our eies.*

Rom. 6. 7

Apoc. 21. 4

eies. Yea, by death wee are ſeparated from the *company* of wicked men; and God *taketh away merciſull and righteous men from the evill to come.* So hee dealt with *Ioſiah*: *I will gather thee to thy Fathers, and thou ſhalt bee put into thy grave in peace: and thine eies ſhall not ſee all the evill which I will bring upon this place.* And God *hides them for a while in the grave, untill the indignation paſſe over.* So that as *Paradiſe* is the *Haven* of the *ſoules joy:* ſo the *grave* may be termed the *Hauen* of the *bodies reſt.*

Iſa. 57. 1.

2 Kings 12. 20.

Iſa. 26. 20.

3. Whereas this wicked body lives in a world of *wickedneſſe*, ſo that the *poore* ſoule cannot looke out at the *eie*, and not bee *infected*; nor heare by the *eare*, and not bee *diſtracted*; nor ſmell at the *noſtrils*, and not be *tainted:* nor taſte with the *tongue*, and not be *allured:* nor touch by the *hand*, and not bee *defiled*; and every ſenſe upon every temptation is ready to *betray* the ſoule: by death the ſoule ſhall bee delivered from this *thraledome*,

Joh. 5. 19

and this *corruptible body shall put on incorruption, and this mortall immortalitie*, 1 *Cor.* 15. 53. Oh *blessed*, thrice blessed bee that death in the *Lord*, which delivers us out of so evill a world, and freeth us from such a *body* of bondage and corruption?

The third sort of Meditations are, to consider what good death will bring unto thee.

1. DEath bringeth the godly mans *Soule* to enjoy an *immediate Communion* with the blessed *Trinity*, in everlasting *blisse* and *glory*.

2. It translates the Soule from the *miseries* of this world, the *contagion* of sinne, and *society* of sinners, to the *Citie of the living God, the celestiall Ierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first borne, which are written in heaven, and to God the Iudge of all, and to*

Heb. 12. 22, 23, 24.

to the ſoules of juſt men made perfect, and to Ieſus the Mediatour of the new Covenant.

3. Death putteth the Soule into the actuall and full *poſſeſſion* of all the *Inheritance* and happineſſe, which Chriſt hath either *promiſed* unto thee in his *Word*, or purchaſed for thee by his *bloud*.

This is the good and happineſſe, whereunto a bleſſed death will bring thee. And what truely *religious Chriſtian* that is young, would not wiſh himſelfe *old*, that his appointed time might the ſooner approach, to enter into this celeſtiall Paradiſe? Where thou maiſt exchange thy *braſſe* for *gold*, thy *vanity* for *felicitie*, thy *vileneſſe* for *honour*, thy *bondage* for *freedome*, thy *leaſe* for an *inheritance*, and thy *mortall* ſtate for an *immortall* life. Hee that doth not daily deſire this bleſſedneſſe *above all things*, of *all others* hee is leſſe *worthy* to enjoy it.

If [a] *Cato Vticenſis*, and *Cleombrotus*, two Heathen men, (reading

[a] Plut. in vit. Cat. Cic. Tuſ. queſt. l. 1. *Vel de præcipiti venias in Tartara ſaxo, Vt qui Socraticum de nece legit opus.* Ovid in ibid.

ding *Platoes* booke of the immor-
talitie of the ſoule) did voluntarily
the one *breake his necke*, the othe
runne upon his *ſword*, that they
might the ſooner (as they thought
have enjoyed *thoſe joyes*: what
ſhame is it for *Chriſtians* (know-
ing thoſe things in a more excelle
meaſure and *manner* out of *Gods*
owne Booke) not to be willing to
Mat. 25. 21. enter into theſe heavenly joyes? e-
ſpecially when their *maſter* cals for
them thither. If therefore there
be in thee any love of *God*, or deſire
of thine owne happineſſe or ſalva-
tion: when the time of thy depar-
ting draweth neere; that *time*,
ſay, and manner of death, which
God in his unchangeable counſell
hath appointed and determined be-
fore thou waſt borne; yield and
ſurrender up (*willingly* and *cheere-*
fully) thy ſoule into the merciful
hand of *Ieſus Chriſt thy Saviour*.
And to this end, when the time is
come; as the *Angel* in the ſight of
Manoah and his wife, aſcended
from the *Altar up to heaven in the*
flame

ſame of the Sacrifice: ſo endeavour thou, that thy ſoule in the ſight of thy friends, may from the *Altar* of a *contrite heart*, aſcend up to Heaven, in the ſweet perfume of this, or the like *ſpirituall ſacrifice of Prayer.* Luke 19. 16,20.

A Prayer for a ſicke man, when he is told that hee is not a man for this world, but muſt prepare himſelfe to goe unto God.

O Heavenly Father, who art *the Lord God of the ſpirits of all fleſh, and haſt made us theſe ſoules*, and haſt appointed us the time, as to come into this world, ſo (having finiſhed our *courſe*) to goe out of the ſame: the *number* of my daies, which thou haſt *determined*, are now expired, and I am come to that utmoſt bounds, which thou haſt appointed, *beyond which I cannot paſſe.* I know (O Lord) that if Num. 16 22. Num. 27 16. Jere. 38. 16. Acts 13. 25,26. 2 Tim. 4.7. Pſal. 90. 12. Job 45. 14. & 16 22. & 21. Luk. 22. 53.

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Pſa. 143. 2. *thou entereſt into judgement, no fleſh can bee juſtified in thy ſight*: And I (O Lord) of all others ſhould appeare moſt impure and unjuſt; for I

1 Tim. 4.7. have not *fought that good fight* for the defence of thy *faith* and *Religion*, with that *zeale* and *conſtancy* that I ſhould: but for feare of diſpleaſing the world, I have *given way* unto *ſinnes* and *errours*: and for deſire to pleaſe my *fleſh*, I have broken all thy Commandements, in *thought*, *word*, and *deed*: ſo that

Pſal. 41. 12. *my ſinnes have taken ſuch hold on me, that I am not able to looke up*, and *they are more in number than the*

Pſa. 130. 3. *haires on my head. If thou wilt ſtraightly marke mine iniquities; O*

Dan. 5. 27. *Lord, where ſhall I ſtand? If thou weigheſt me in the ballance, I ſhall be found too light.* For I am voyd of all righteouſneſſe that might merit thy mercy: and *loaden* with all

Mat. 11. 18. iniquities that moſt juſtly deſerve thy heavieſt wrath. But O my Lord, and my God, for *Ieſus Chriſt* thy Sonnes ſake, *in whom onely thou*

Mat. 3. 17. *art wel pleaſed* with all penitent and believing

beleeving ſinners; take pittie and compaſſion upon me, who am the *chiefe of ſinners*. Blot out all my ſinnes, out of thy remembrance, and *waſh away* all my tranſgreſſions out of thy ſight, with the *precious bloud* of thy Sonne, which I beleeve that hee (as an undefiled *Lambe*) hath ſhed for the cleanſing of my ſinnes. In this faith I lived; in this faith I die: beleeving *that Ieſus Chriſt died for my ſinnes, and roſe againe for my juſtification.* And ſeeing that hee hath endured that death, and *borne the burthen of that judgement* which was due unto my ſinnes? O Father, for his death and paſſions ſake, now (that I am comming to appeare before thy judgement ſeate) acquit and deliver mee from that feareful judgment, which my ſinnes have juſtly deſerved. And performe with me that gracious and comfortable promiſe which thou haſt made in thy Goſpel: *That whoſoever believeth in thee, hath everlaſting life, and ſhall not come into judgement, but ſhall paſſe from death*

1 Tim. 1.15. Ezec.18. 22. Pſa.51 7 1 Pet.1. 19. Joh.1.29

Rom.4. 25. 1 Cor. 15.3,4.

1 Pet. 2. 24.

Joh.5. 24.

Luk. 17. 5. *unto life.* Strengthen, O Christ, my Faith: that I may put the *whole* confidence of my salvation, in the merits of thy obedience and bloud. Increase, O holy Spirit, my patience; lay no more upon mee *then*

1 Cor. 10. 14. *I am able to beare*: and enable mee to beare so much as shall stand with thy blessed will & pleasure. O blessed Trinitie in Vnitie, my Creator, Redeemer, and sanctifier, vouchsafe that as my *outward* man doth decay; so my *inward* man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soule in a readinesse, that (like a *wise Virgin*, having the *Wedding Garment* of thy righteousnesse and holinesse) shee may bee ready to meete thee at thy comming, *with oyle in her Lampe.* Marry her unto thy selfe, that shee may be *one* with thee in everlasting *love* and *fellowship. O Lord reprove Satan*, and chase him away: *Deliver my soule from the power of the dog. Save me from the Lyons mouth.* I thanke thee, O Lord, for all thy

Mat. 25. 4.
Mat. 22. 11.
Apo. 19. 8.
Apo. 19. 7.
Joh. 17. 22.
Zac. 3. 2
Psal. 12. 10. 21.

blessings

bleſſings both ſpirituall and temporall, beſtowed upon me: eſpecially for my redemption by the death of my Saviour *Chriſt*. I thanke thee that thou haſt protected me with thy holy *Angels* from my youth up untill now. Lord, I beſeech thee, give them a charge to attend upon me, till thou calleſt for my ſoule; and then to carry her (as they did the ſoule of *Lazarus*) into thy heavenly *Kingdome*. And as the time of my departure ſhall approach neerer unto me, ſo grant, O *Lord*, that my *ſoul* may draw neerer unto thee: And that I may joyfully *commend my ſoule into thy hands*, as into the hands of a loving Father, and merciful Redeemer: and at that inſtant, *O Lord graciouſly receive my ſpirit*. All which that I may doe, aſſiſt mee, I beſeech thee, with thy grace, and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Ieſus Chriſt his ſake, thy Sonne, my Lord, and onely Saviour. In whoſe name I give thee thy glory, and begge theſe things at

Mat. 18. 8
Heb. 1. 14

Luk. 16. 22.
Mat. 8. 11.
Luk. 13. 18.
Eph. 1. 10.
Act 15. 11.
Pſal 31. 4.

Acts 7. 59.

at thy hand, in that Prayer which *Christ* himſelfe hath taught mee, ſaying:

Our Father which art in Heaven, &c.

Meditations againſt deſpaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death, (when the Children of God are weakeſt) then Satan makes the *greateſt flouriſh* of his ſtrength: and aſſailes them with his ſtrongeſt temptations. For hee knoweth that either hee muſt now or never prevaile: for if their ſoules once goe to heaven, hee ſhall never vexe nor trouble them any more. And therefore he will now beſtirre himſelfe as much as he can, and labour to ſet before their eies all the *groſſe ſinnes* which ever they committed, and the *Iudgements* of God which are due unto them: thereby to drive

drive them, if he can, to deſpaire; which is a grievouſer ſinne than *all* the ſinnes that they committed, or hee can accuſe them of.

If Satan therefore trouble thy Conſcience more towrads thy death, than in thy life time;

Satans firſt ſtratageme, in time of death. The defeature.

1. Confeſſe thy ſinnes unto God, not onely in generall, but alſo in particular.

2. Make *ſatisfaction* unto thoſe men, whom thou haſt *wronged*, if thou be able. And if thou doſt injuriouſly or fraudulently *detaine* or *keepe* in thy *poſſeſſion*, *any lands* or *goods*, that of *right* doe belong to any *widdow* or *fatherleſſe child*, preſume not, as thou tendereſt thy ſoules health, to looke *Chriſt* the *righteous Iudge* in the face; unleſſe thou doeſt firſt make a *reſtitution* thereof to the right *owners*; for the *Law of God*, under the penalty of his *curſe*, requireth thee to *reſtore whatſoever was given thee to keepe, or which was committed to thy truſt, or whatſoever by robbery, or violent*

Levit. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8. *Non remittitur peccatum niſi reſtituatur ablatum.*

violent oppreſſion thou tookeſt from thy neighbour : with a fift part for amends added to the principall. And unleſſe that like *Zacheus* thou doeſt make *reſtitution of ſuch goods and lands*, according to Gods Law: thou canſt never truely repent: and without true *repentance* thou canſt never bee ſaved. But though by the temptation of the Divell thou haſt done *wrong* and *injurie*; yet if thou doeſt *truely repent*, and make *reſtitution* to thy power, the Lord hath promiſed to be *mercifull* unto thee, to heare the prayers of his *faithfull Miniſters* for thee, to *forgive thee thy treſpaſſe*, and *ſinne*, and to receive thy ſoule in the merits of *Chriſts bloud*, as a Lambe without *blemiſh*.

Luk. 19. 8,9. Eze. 15.3 12.16. Mich. 6. 10,11. Luk. 13. 1 Jer. 18.7 Act. 2.38 Act. 8 22 1 Pet. 3.9

Gen. 29. 9. James 5. 14,15,16 Lev. 6. 6, 7.

3. Aske God for Chriſt his ſake *pardon* and *forgiveneſſe*. And then theſe troubles of mind are no *diſcouragements*, but rather *comforts*: *exerciſes*, not *puniſhments*. They are *aſſurances* unto thee, that thou art in the right *way* : for the *way to Heaven, is by the gates of Hell* : that is,

is, by ſuffering *paines* in the *body*, and ſuch *doubtings* in the *mind*: that thy eſtate in this life being every way made *bitter*, the joyes of eternall life may reliſh unto thee *better* and more ſweet.

Satans ſecond aſſault.

If Satan tell thee that thou haſt no Faith, becauſe thou haſt no feeling, meditate:

The Chriſtians encounter. Pſa. 7. 19 Mar. 9. 24. Mat. 17. &c. Mat. 14. 31. Job 13. 15.

1. That the *trueſt faith* hath oftentimes the *leaſt feeling*, and *greateſt doubts*; but ſo long as thou *hateſt* ſuch doubtings, they ſhall not be laid unto thy charge; for they belong to the *fleſh*, from which thou art *divorced*. When thy fleſh ſhall *periſh*, thy weake inward man which hates them, and loves the *Lord Ieſus*, ſhall be *ſaved*.

2. That it is a better *faith*, to believe without *feeling*, than with feeling. The leaſt faith (ſo much as a *graine of Muſtard ſeed*, ſo much as is in an *infant baptized*) is enough to ſave the ſoule which *loveth* Chriſt, and *believeth* in him.

Mat. 17. 20. Mat. 10. 14.

3. That the child of God which *deſireth* to feele the aſſurance of

of Gods favour, ſhall have his *deſire*, when God ſhall ſee it to bee for his good: for God hath promiſed to give them the *water of life*, who thirſt for it. Wee have an example in * Maſter *Glover* the holy Mratyr, who could have no *comfortable feeling* till he came to the *ſight* of the *ſtake*: and then crying out, and clapped his hands for joy to his friends: ſaying, *O Auſten, hee is come, hee is come*; meaning the feeling joy of Faith and the Holy Ghoſt *Tarry therefore the Lords leiſure: bee ſtrong and he ſhall comfort thine heart.*

Apo. 2. 6. Iſa. 55. 1.

* Fox *Acts & Monum. Fol.* 1555 in the laſt Edition.

Pſal. 27. 16.

Satans third aſſault.

If Satan ſhall aggravate unto thee the greatneſſe, the multitude, and hainouſneſſe of thy ſinnes; meditate.

The Encounter.

1. That upon true repentance it is as eaſie with God to forgive the *greateſt* ſinne as the *leaſt*, and hee is as willing to forgive *many*, as to pardon *one*. And his mercy ſhineth more in pardoning *great ſinners*, than *ſmall offenders*; as appeares in the examples of *Manaſſes*,

1 Tim. 1. 15.

ſes, Magdalen, Peter, Paul, &c. And *where ſinne moſt abounded, there doth his grace rejoyce to abound much more.* Rom. 5. 20.

2. That God did never forſake any man, till that a man did firſt forſake God, as appeares in the examples of *Cain, Saul, Achitophell, Ahazia, Iudas, &c.*

3. That God calleth *all*, even thoſe ſinners who are *heavy laden with ſinne*, and that he did *never deny* his mercy to any ſinner that asked his mercy with a *penitent* heart. This the hiſtory of the Goſpel witneſſeth: There came unto *Chriſt all ſorts* of ſicke ſinners: the *blind, halt, lame, Lepers*: ſuch as were ſicke of *palſies, dropſies, bloudy fluxes*; ſuch as were *lunaticke, and poſſeſſed with uncleane Spirits and Divels*: Yet of all thoſe, not one that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy hee found, were his *ſinne* never ſo *great*, were his *diſeaſe* never ſo *grievous*. Nay, hee *offered* and *gave* his Mat. 11. 28.

his mercy to many who *never asked it*; (being moved onely with the *bowels* of his owne *compassion*, and the sight of their *misery*) as to the
Joh.5.59 Luk.7.13 woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38. yeares sicke. If hee thus willingly gave his mercy to them that *did not aske it*, and was
Isa.56.1. Rom.10.20. *found of them* (as the Prophet saith) *that sought him not*; will hee deny mercy unto thee, who dost so *earnestly pray* for it with *teares*? and dost like the poore *Publican*, so *heartily knocke* for it, with *penitent fists* upon a *bruised* and *broken heart*? Especially when thou praiest to thy *Father*, in the name and mediation of *Christ*, for whose sake hee
Joh.14.14. hath promised to *grant whatsoever we shall aske of him*: as sure as God is true, hee will not. Though *Ninivies* sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it againe, and spared the City: how much more if thou like-

likewiſe repenteſt, will hee ſpare thee, ſeeing his ſentence is not yet gone forth againſt thee? If hee deferred the *Iudgement* all *Ahabs* daies, for the *externall* ſhew onely which hee made of humiliation; how much more will hee cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy ſinne and returne unto him for grace and mercy?

Novit Dominus mutare ſententiam, ſi tu noveris emendare vitam, Aug. in Pſal 50.

Hee offered his mercy unto *Cain* (who murthered his innocent brother.) *If thou doeſt well ſhalt thou not bee accepted?* As if hee ſhould have ſaid; if thou wilt leave thy envy and malice and offer unto mee from a faithfull and contrite heart, both *thou* and thine *Oblation* alſo ſhall bee acceptable unto mee. And to *Iudas* (that ſo treacherouſly betraied him,) in calling him *friend*, a *ſweete* appellation of *love*: and when *Iudas* offered, he willingly *conſented* with that *mouth* (*wherein never was found guile*) to kiſſe thoſe diſſembling lips, *under which lurked the poiſon of Aſpes.* Had *Iudas* appre-

Gen. 4. 7

Mat. 26 50.
1 Pet. 2. 22.
Pſa. 140. 3.
Mat. 26. 50.

apprehended this word *friend* out of the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Achab*: doubtleſſe *Iudas* ſhould have found the *God of Iſrael* more mercifull than *Benhadad* found the *King of Iſrael*. But God was * more diſpleaſed with *Cain* for *deſpairing* of his *mercy*, than for *murthering* his *Brother*; and with [a] *Iudas* for *hanging himſelfe*, than for *betraying* his *Maſter*: in that they would make the *ſinnes* of *mortall* men greater than the infinite *mercy* of the *eternall God*: or as if they could bee more *ſinnefull* than God was *mercifull*: Whereas the leaſt drop of *Chriſts bloud* is of more merit to procure Gods mercy for thy *ſalvation*, than all the ſinnes (that thou haſt committed) can be of force to provoke his wrath to thy *damnation*.

1 King. 20.32, 33. Verſ. 31.

* Judas *non tam ſcelus quã deſperatio fecit, penitus interire.* Aug. *l. de util. pœnit.*

[a] *Sceleratior omnibus ô* Juda *extitiſti quem non pœnitentia duxit ad Dominũ ſed deſperatio traxit ad laqueum.* Leo. Satans third aſſault.

If Satan ſhall ſuggeſt, that all this is true of Gods mercy, but that it doth not belong unto thee, becauſe that thy ſinnes are greater than other mens, as being ſinnes of knowledge, and

and of many yeares continuance; and ſuch as whereby others have beene undone: and all (for the moſt part) committed wilfully and preſumptuouſly againſt God and thy conſcience. And therefore though hee will bee mercifull unto others, yet he will not be mercifull unto thee; meditate.

1. That many (who are now in heaven moſt bleſſed and glorious *Saints*) committed in the ſame kind (when they lived on earth) as great and greater ſinnes than ever thou haſt committed, and continued (before they repented) in thoſe ſinnes as long as ever thou haſt done. As therefore *all* their ſinnes and the continuance in them, could not hinder *Gods* mercy, upon their *repentance*, from forgiving their ſinnes, and receiving them into *favour*: no more ſhall thy *ſinnes*, and *continuance* therein, hinder *him* from being mercifull unto *thee*, *if thou doeſt repent as they did*: yea, upon thy *repentance*, every one of their examples is a pledge that hee will doe the ſame unto thee that hee did unto

The enconnter.

1 Tim. 1. 16.

unto them. For as the *leaſt ſinne* in *Gods Iuſtice* without Repentance is *damnable*; ſo the *greateſt ſinne* upon Repentance is in his *Mercy pardonable*. Thy *greateſt* and inveterateſt *ſinnes* are but the ſinnes of a *man*; but the *leaſt* of his *mercies* is the mercy of *God*. Becauſe thou knoweſt thine owne ſinnes, thou doubteſt whether they ſhall bee pardoned. Marke how this doubtfull caſe is reſolved by God himſelfe. Many in *Iſaiahs* daies thought (as thou doeſt) that they had continued *ſo long* in ſinne, that it was *too late* for them now to ſeeke to returne unto God for *Grace* and *mercy*. But God anſwereth them; *Seeke yee the Lord whileſt hee may be found: call ye upon him whileſt he is neere*. As if he had ſaid; Whileſt *life laſteth*, and my *Word is preached*, I am neere to be found of all that ſeeke mee, and pray unto mee. The people reply: But wee (O Lord) are *grievous ſinners*, and therefore dare not preſume to *call* upon thine Name, or to *come neere* thine

Iſa. 55. 6,7,8.

thine Holineſſe. To this the Lord anſwereth: *Let the wicked forſake his way, and the man of iniquitie his thoughts and let him returne unto mee, and I will have mercy upon him, and be his God, and I will pardon him abundantly.* But wee would thinke (ſay the people) that if our ſinnes were but *ordinary ſinnes*, this promiſe of *mercy* might *belong* unto *us*. But becauſe our ſinnes are ſo *great*, and of ſuch *long continuance*, therefore wee feare leſt when wee appeare before God hee will *reject* us. To this GOD anſwereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your waies* (of pardoning) *my waies: for as the Heavens are higher than the Earth, ſo are my waies higher than your waies, and my thoughts than your thoughts.* If therefore *every* ſinner in the world were a *world* of *ſuch ſinners* as thou art: doe thou but yet (what God bids thee) *repent and believe*, and the *Bloud of Ieſus Chriſt*, being the *Bloud of God, will cleanſe*

Act. 22 28.
1 Joh. 1. 7.

cleanse both thee and them from all your sinnes.

2. That as God did foresee all the sinnes which the world should commit, and yet *all those* could not hinder him from *loving the world*, so *that hee gave his onely begotten Son to death to save as many of the world as would believe and repent*: much lesse shall thy sinnes (being the sinnes of the least member of the world) bee able to hinder God from *loving* thy soule, and *forgiving* thy sinnes, if thou doest *repent* and *believe*.

Joh.3.16

3. That if he loved thee *so dearely* (when thou wast his *enemy*) that he paied for thee *so deare* a price as the spilling of his *heart bloud*; how can hee now but bee gracious unto thee, when to save thee will cost him but the casting of a *gracious looke* upon thee? Looke not thou therefore to the *greatnesse* of thy sinnes, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou putteſt all thine *owne* grievous sinnes together and addest

Rom.5. 8,9.

addeſt unto thoſe thy ſinnes of *Cain* and *Iudas*, and putteſt unto them all the ſinnes of all the *Reprobates* in the world; (doubtleſſe it would bee a *huge heape*) yet compare this huge heape with the *infinite mercy* of God, and there will bee no more compariſon betwixt them, than betwixt the leaſt *Mole hill* and the greateſt *Mountaine* in a Country. The *cry* of the grievouſeſt ſinnes that ever wee reade of, could never reach up *higher* than unto Heaven, as the crie of the *ſinnes* of *Sodome*: but *the mercy of God* (ſaith *David*) *reacheth up higher than the Heavens*, and ſo *over-toppeth* all our ſinnes. And *if his mercy bee greater than all his workes*, it muſt needs bee *greater* than all thy *ſinnes*. And ſo long as his mercy is greater then the ſinnes of the whole World, doe thou but *repent*, there is no doubt of *pardon*.

Gen. 19. 13. Pſa. 108. 41. Pſa. 145. 9.

If Sathan ſhall object, that thou haſt many times vowed to repent, and haſt made a ſhew of repentance for the time, and yet didſt fall to the ſame

Sathans fourth aſſault.

ſinnes againe and againe, and that all thy repentance was but fained, and a mocking of God. And that ſeeing thou haſt ſo often broken thy vow, therefore God hath withdrawne his mercy, and hath changed his love, &c. meditate:

The Encounter.

1. That though this were true (which indeed is hainous) yet it is no ſufficient cauſe why thou ſhouldeſt *deſpaire*: ſeeing that this is the *common caſe of all the children of God in this life*, who vow ſo *oft* to forbeare ſome ſinne, [a] till perceiving their *weakeneſſe* not able to performe it, they vow that they will vow no more. Their *vowes* ſhew the deſires of their ſpirituall man; their *breaking* the *weakeneſſe*

[a] I remember (ſaith *Luther*) that *Stupitius* was wont to tell mee, *Ego plus quam millies Deo voui, &c.* I haue more than a thouſand times vowed vnto God, that I would mend my life, but I could neuer performe my vow. Henceforth I will make no ſuch vow, becauſe I verily know that I cannot keepe it. Vnleſſe therefore God will bee mercifull vnto mee for Chriſts ſake, and grant mee a bleſſed departure out of this wretched life, all my vowes and good workes will ſtand mee in no ſtead. This is the ſtate of the deareſt Children of God in this life. Reade *Luther* on *Galat.* Chap. 5.

of

of their corrupt *flesh*. And our *oft* slips to the same sinnes *Christ* foresaw, when hee taught us to pray *daily*. *O Father forgive us our trespasses*. And why doth Christ enjoyne thee (who art but sinnefull man) *to forgiue thy brother seven times in a day, if hee shall returne seven times in a day*, and say, *it repenteth mee?* But to assure thee that hee (being the *God* of mercy and goodnesse it selfe) will forgive unto thee thy *seventy times seven-fold* sinnes day, which thou hast committed against him, if thou returne unto him by *true* repentance. The *Israelites* were *cured* by looking (though with weake eies) on the *brazen Serpent*, as *oft* as they were stunge by the *fiery Serpents* in the wilderneſse: to assure thee that upon thy teares of repentance, thou shalt be *recovered* by *faith* in *Christ* as *often* as thou art wounded to *death* by *sinne*.

Luk. 17. 3, 4.

Mat. 18. 21, 22.

Numb. 21. 9.

Post lachrymas gemitusq; graves clementia Christi, confestim est occurrens ante locata tuos.

2. That thy salvation is grounded, not upon the *constancy* of thine obedience, but upon the *firme-*

Jam. 1. 17. Rom. 8. 28. Rom. 9. 11.

neſſe of Gods Covenant. Though thou varieſt with God, and the Covenant bee broken on thy *behalfe*, yet it is firme on *Gods part*; and therefore all is ſafe enough if thou wilt *returne*; for there is no *variableneſſe with him, neither ſhadow of change.* He hath *locked* up thy ſalvation, and made it ſure in his owne *unchangeable purpoſe*; and hath delivered to thy keeping the *keyes*, which are * *Faith* and *Repentance*; and whileſt thou haſt *them*, thou maieſt perſwade thy ſelfe that thy ſalvation is ſure and ſafe: For, *whom God loveth, he loveth to the end, and never repenteth* of beſtowing his love on them who *repent* and *believe.*

* By theſe keies *Peter* opened heaven to himſelfe, & afterwards with the reſt of the Apoſtles, unto others. Luk. 22. 62. Luk. 24. 47, &c. Job 20. 21. and Joh. 13. 1 Rom. 11. 29. Rom. 8. 30. Sathans firſt aſſault.

Laſtly, *If Sathan ſhall perſwade thee, that thou haſt beene doubting a long time, and that it is beſt for thee now to deſpaire, ſeeing thy ſinnes increaſe, and thy judgement draweth neere*; meditate.

1. That no ſinne (though *never ſo great*) ſhould be a cauſe to move any Chriſtian to *deſpaire* ſo, long

long as *Gods mercy* by ſo many *millions* of degrees is greater: and that every penitent and believing ſinner hath the pardon of all his ſinnes confirmed by the *Word* and *Oath* of God; *two immutable things, wherein it is unpoſſible that God ſhould lie.* His *Word* is, that at what *time ſoever*, a ſinner *whoſoever*, doth repent of his ſinne *whatſoever*, (for both *time*, and *ſinnes*, and *ſinners* are indefinite) *from the bottome of his heart, God will blot forth all his ſinnes out of his remembrance, that they ſhall bee mentioned unto him no more.* If wee will not take his word (which God forbid wee ſhould doubt of) he hath given us his oath: *As I live, I deſire not the death of the wicked, but that the wicked turne from his way and live.* As if he had ſaid: Will ye not believe my *Word*? I *ſweare* by my life, that I delight not to damne any ſinner for his ſinnes, but rather to ſave him upon his converſion and repentance. The meditation hereof mooved *Tertullian* to exclaime:

Heb. 6. 18.

Ezec. 18. 22.

D. *King* of *Land.* his Lectures on *Ionah.*

Ezek. 33. 11.

O felices nos, quorum causa jurat Deus! O miserrimos vos, si non Deo quidem juranti credimus. Tertul.

Isa. 28. 14.

Oh how happy are wee when God sweareth that he will not our damnation. Oh, what miserable wretches are wee, if wee will not believe God when hee sweareth this truth unto us! Listen, O drooping spirit, whose soule is assailed with waves of faithlesse despaire; how happy were it to see many like thee, and *Hezechias*? (*who mourne like Doves for the sense of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger*) rather than to behold many who die like *beasts* without any *feeling* of their *owne estate*, or any *feare* of *Gods wrath*, or *Tribunall Seat*, before which they are to appeare? Comfort thy selfe, O languishing Soule; for if *this earth* hath any for whom Christ spilt his bloud on the Crosse, thou assuredly art one. Cheere up therefore thy selfe in the *all-sufficient* attonement of the bloud of the Lambe, which

Heb. 12. 24.

speaketh better things then that of Abell. And pray for those, who never yet obtained the grace to have *such* a *sense* and detestation of

offsinne. Thou art one *indeed*, for whom Christ died; and from whom a *wounded* spirit (judging rather according to his *feeling* than his *Faith*) hath wrung that dolefull voyce of Christ, *My God, my God, why hast thou forsaken mee?* And doubt not but ere long thou shalt as truely *raigne* with him, as now thou doest *suffer* with him; for *Yea* and *Amen* hath spoken it. No sinne barres a man from salvation, but onely *incredulitie* and *impenitencie*: nothing makes the sinne against the Holy Ghost *unpardonable*, but want of *repentance*. The unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Mat. 27. 16. 1 Tim. 2. 11. 2 Cor. 1. 20. Apoc. 3. 14.

Heb. 6. 6.

Meditate on these *Evangelicall Comforts*, and thou shalt see that in the very *agony* of *death*, God will so assist thee with his Spirit, that when *Satan* looketh for the *greatest* victory, hee shall receive the *foulest* foile, yea, when thy *eie-*

ſtrings are broken, that thou can't not ſee the *light*, *Ieſus Chriſt* will appeare unto thee to comfort thy *ſoule*, and his *Holy Angels* will carry thee into his *Heavenly Kingdome*. Then ſhall thy friends behold thee, like *Manoahs* Angel, doing wonders indeed; when they ſhall ſee a *fraile man* in his *greateſt weakeneſſe* (by the meere aſſiſtance of *Gods Spirit*) overcomming the *ſtrength* of ſinne, the *bitterneſſe* of death, and all the *power* of Satan; and in the *fire* of *Faith*, and *perfume* of *Prayer*, aſcend up with *Angels* victoriouſly into Heaven.

Luk. 16. 22.

An admonition to them who come to viſite the ſicke.

THey who come to viſite the ſicke, muſt have a ſpeciall care not to ſtand *dumbe* & *ſtaring* in the ſicke perſons face to diſquiet him; nor yet to ſpeake *idly* and to aske *unprofitable* queſtions, as moſt doe.

If

If they ſee therefore that the ſicke party is like to die, let them not diſſemble: but lovingly and diſcreetly admoniſh him of his *weakeneſſe*, and to prepare for eternall life. One houre *well ſpent*, when a mans life is almoſt *out-ſpent*, may gaine a man the aſſurance of eternall life. Sooth him not with the vaine hope of *this life*, leſt thou betray his ſoule to *eternall death*. Admoniſh him plainely of his eſtate, and aske him briefely theſe, or the like Queſtions.

Queſtions to bee asked of a ſicke man, that is like to die.

DOeſt thou believe that Almightie God, the Trinitie of Perſons in Vnitie of Eſſence, hath by his power made Heaven and earth, and all things therein? and that he doth ſtill by his *divine providence* governe the ſame? So that nothing comes to paſſe in the *world*,

nor to *thy ſelfe*, but what *his divine hand and counſell had determined before to be done.*

2. Doeſt thou confeſſe that thou haſt tranſgreſſed and broken the holy *Commandements* of Almighty God, in *thought*, *word*, and *deed*? And haſt deſerved for breaking his *holy Lawes*, the *Curſe of God*, which containeth *all the miſeries of this life*, and *everlaſting torments* in Hell fire, when this life is ended, if ſo be that God ſhould deale with thee according to thy *deſerts*?

3. Art thou not *ſorry* in thy heart that thou haſt ſo broken his *Lawes*, and neglected his *Service*, and worſhip, and ſo much followed the *world*, and thine owne *vaine pleaſures*? And wouldeſt thou not lead a *holier life*, if thou wert to *begin* againe?

4. Doeſt thou not from thy *heart* deſire to bee reconciled unto God in *Ieſus Chriſt* his *bleſſed Son*, thy *Mediator*, who is *at the right hand of God in heaven, now appearing*

Rom. 8. 34. Heb. 9. 24.

for

for thee in the ſight of God, and making requeſt unto him for thy Soule?

5. Doeſt thou renounce all confidence in all other *Mediators*, or *Interceſſors*, *Saints*, or *Angels*, believing that *Ieſus Chriſt the onely Mediator of the New Teſtament*, is able *perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them?* And wilt thou with *David* ſay unto *Chriſt*, *Whom have I in Heaven but thee?* And *there is none upon earth that I deſire beſides thee.*

Heb. 9. 11. 1 Tim. 2. 5. Heb. 7. 25. Pſal. 73. 25.

6. Doeſt thou *confidently* believe and hope to bee *ſaved* by the *onely merits* of that *bloudy* death and paſſion which thy Saviour *Ieſus Chriſt* hath ſuffered for thee? not putting any hope of ſalvation in thine *owne merits*, nor in any *other meanes* or creatures? being aſſuredly perſwaded, *that there is no ſalvation in any other*: and *that there is none other name under Heaven, whereby thou muſt be ſaved.*

Act. 4. 12 Acts 10. 43.

7. Doeſt thou heartily *forgive* all

Iſa. 26. 20.

all wrongs and offences done or offered unto thee, by any manner of perſon whatſoever? And doeſt thou as willingly (from thy heart) *aske forgiveneſſe* of them whom thou haſt grievouſly wronged in word or deed? And doeſt thou caſt out of thy heart all *malice* and *hatred*, which thou haſt borne to any body; that thou maiſt appeare before the Face of *Chriſt* (the *Prince of peace*) in *perfect love and charitie?*

Iſa. 9. 6. Heb. 12. 14.

8. Doth thy conſcience tell thee of any thing, which thou haſt wrongfully taken, and doeſt ſtill with-hold, from any *widdow* or *fatherleſſe children*, or from any other perſon whomſoever? Bee aſſured that unleſſe thou ſhalt *reſtore*, like *Zacheus*, thoſe goods and lands (if thou be able) thou canſt not *truely repent*; and without *true repentance* thou canſt not bee *ſaved*, nor looke *Chriſt* in the face when thou ſhalt appeare before his Iudgement-ſeat.

9. Doeſt thou *firmely believe*, that

that thy *body* ſhall bee *raiſed up* out of the *Grave*, at the ſound of the *laſt Trumpet?* And that thy body and ſoule ſhall bee united together againe in the *Reſurrection Day*, to appeare before the *Lord Ieſus Chriſt*; and thence to goe with him into the Kingdome of Heaven, to live in everlaſting bliſſe and glory?

If the ſicke party ſhall anſwer to all theſe queſtions like a faithfull Chriſtian; then let all who are preſent, joyne together and pray for him, in theſe, or the like words.

A Prayer to bee ſaid for the ſicke, by them who viſite him.

O Merciful Father, who art the Lord and giver of life, and to whom *belong the iſſues of death*: wee thy Children here aſſembled, doe acknow-

acknowledge, that (in reſpect of our manifold ſinnes) wee are not worthy to aske any bleſſing for our ſelves at thy hands; much leſſe to become ſuters to thy *Majeſtie* in the behalfe of others: yet becauſe
James 5. *thou haſt commanded* us to pray one for another, *eſpecially* for the *ſicke*, and haſt promiſed *that the praiers of the righteous ſhall availe much with thee*; in the *obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promiſe*; we are bold to become humble ſuiters unto thy divine Majeſtie, in the behalfe of this our deare Brother (*or Siſter*) whom thou haſt viſited with the *chaſtiſement* of thine owne fatherly hand. Wee could gladly wiſh the *reſtitution* of his health, & a *longer continuance* of his life and Chriſtian *Fellowſhip* amongſt us: but for as much as it appeareth (as farre as wee can diſcerne) that thou haſt appointed by *this viſitation*; to call for him out of this mortall life: we ſubmit *our wils* to *thy bleſſed will*, and humbly

humbly intreat for *Ieſus Chriſt* his ſake, and the merits of his bitter death and Paſſion (which hee hath ſuffered for him) that thou wouldeſt pardon, and forgive unto him *all his ſinnes*: as well that wherein he was *conceived* and *borne*, as alſo all the offences & tranſgreſſions, which ever ſince, to this *day* and *houre*, hee hath committed in *thought*, *word*, and *deed*, againſt thy divine Majeſtie. Caſt them behind thy backe: *remove them as farre from thy preſence, as the Eaſt is from the Weſt.* Blot them out of thy remembrance; lay them not to his charge; waſh them away with the *Bloud* of *Chriſt*, that they may no more be ſeene: and deliver him from all the judgements which are due unto him for his ſinnes, that they man never trouble his conſcience, nor riſe in judgement againſt his Soule: and *impute* unto him the *righteouſneſſe* of Ieſus Chriſt, whereby hee may appeare *righteous* in thy ſight. And in his extremitie at this time, wee beſeech thee looke Pſa. 101.

looke downe from Heaven upon him with thoſe eies of grace and compaſſion, wherewith thou art wont to looke upon thy children in their affliction and miſerie. Pitty thy wounded Servant, like the good *Samaritan*: for here is a ſicke *Soule* that needeth the helpe of *ſuch an Heavenly Phyſician. O Lord increaſe his Faith*, that he may believe that *Chriſt died* for him, and that his bloud cleanſeth him from all his ſinnes: and either *aſſwage* his *paine*, or elſe *increaſe* his *patience* to endure thy bleſſed will and pleaſure. And good Lord, lay *no more* upon him, then thou ſhalt enable him to beare. *Heave* him up unto thy ſelfe, with thoſe *ſighes* and *groanes*, which cannot bee expreſſed. Make him now to feele what is the hope of his *Calling*: and what is the exceeding *greatneſſe* of thy *Mercy* and power towards them that *believe* in thee: And in his *weakeneſſe*, O Lord, ſhew thou thy *ſtrength*. Defend him againſt the *ſuggeſtions* & *temptations* of *Satan*:

tan: who (as hee hath all his life time) will now in his weakeneſſe eſpecially ſeeke to *aſſaile* him, and to devoure him. Oh *ſave* his *ſoule*, and *reprove Satan*, & command thy *holy Angels* to bee about him, to aide him, and to chaſe away all evill and malignant Spirits far from him. Make him more and more to loath this world, and *to deſire to bee looſed, and to bee with Chriſt.* And when that *good houre* and time ſhall come (wherein thou haſt determined to call for him out of this preſent life) give him grace *peaceably* and *joyfully* to yield up *his ſoule into thy mercifull hands*, and doe thou receive her into thy mercy, and let thy *bleſſed Angels* carry her into thy Kingdome. Make his *laſt houre* his *beſt houre*, his *laſt words* his *beſt words*; and his *laſt thoughts* his *beſt thoughts.* And when the *ſight* of his *eies* is gone, and his *tongue* ſhall faile to doe his office: grant (O Lord) that his *Soule* may (with *Stephen*) behold Ieſus Chriſt in Heaven ready to receive him: and that

Rom. 8. 26.

that thy *Spirit* within him, may *make requeſts for him, with ſighes which cannot be expreſſed.* Teach us *in him* to read and ſee our *owne end* and *mortalitie:* and therefore to bee carefull to *prepare* our ſelves for our *laſt ends*, and put our ſelves in a readineſſe againſt the time that thou ſhalt call for us in the like manner. Thus, Lord, wee recommend this our deare Brother (*or Siſter*) thy ſicke ſervant, unto thy eternall grace and mercy, in that Prayer, which Chriſt our Saviour hath taught us, ſaying:

Our Father which art in Heaven, &c.

Thy grace, O Lord Ieſus Chriſt, thy love, O heavenly Father: thy comfort and conſolation, O holy Spirit, bee with us all, and eſpecially with this thy ſicke ſervant, to the end, and in the end. Amen.

Let them reade often unto the ſicke, ſome ſpeciall Chapters of the holy Scriptures: as,

The three firſt Chapters of the Booke of *Iob.*

The

The 14. and 19. Chapters of *Iob.*

The 34. Chapter of *Deuteronomy.*

The two laſt Chapters of *Ioſhuah.*

The 17 Chapter of the firſt of *Kings.*

The 2.4. and 12. Chapters of the ſecond of *Kings.*

The 38. 40, and 65. Chapters of *Iſaiah.*

The Hiſtorie of the Paſſion of Chriſt.

The 8. Chapter to the *Romans.*

The 15. Chapter of the firſt Epiſtle to the *Corinthians.*

The fourth of the firſt Epiſtle to the *Theſſalonians.*

The 5. Chapter of the ſecond Epiſtle of *Paul* to the *Corinthians.*

The firſt and laſt Chapters of S. *Iames.*

The 11. and 12. to the *Hebrewes.*

The firſt Epiſtle of *Peter.*

The three firſt, and the three laſt

laſt Chapters of the *Revelation*, or ſome of theſe.

And ſo exhorting the ſicke partie to *waite* upon God, by *faith* and *patience*, till hee ſend for him: and praying the Lord to ſend them a joyfull meeting in the *Kingdome* of *Heaven*, and a *bleſſed Reſurrection* at the laſt day: they may depart at their pleaſure, in the *peace* of God.

Conſolations againſt impacienete in ſickneſſe.

IF in thy ſickneſſe by extremitie of paine thou be driven to impatiency, meditate:

1. That thy *ſinnes* have deſerved the *paines* of *hell*: therefore thou maieſt with greater patience endure theſe *fatherly corrections*.

2. That theſe are the *ſcourges* of thy heavenly *Father*, and the *rod* is in his *hand*. If thou diddeſt ſuffer with reverence being a *Child*, the correction of thy *earthly Parents*; how

how much rather ſhouldeſt thou now ſubject thy ſelfe (being the *Child* of *God*) to the chaſtiſement of thy *heavenly Father*, ſeeing it is for thine *eternall* good?

3. That Chriſt ſuffered in his ſoule and body *farre grievouſer paines* for thee, therefore thou muſt more willingly ſuffer his bleſſed *pleaſure* for thine *owne good*. Therefore ſaith *Peter*, *Chriſt ſuffered for you, leaving you an example, that ye ſhould follow his ſteps*. And, *Let us* (ſaith Saint *Paul*) *runne with joy the race that is ſet before us, looking unto Ieſus the Author, and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſſe, &c.*

Vir dolorum. Iſa. 53. 3.

1 Pet. 7. 21. Heb. 12. 1, 2. 2 Pet. 5. 9.

4. That theſe afflictions which now you ſuffer, *are none other; but ſuch which are accompliſhed in your brethren that are in the world*, as witneſſeth *Peter*: Yea, *Iobs afflictions* were farre *more grievous*. There is not *one* of the *Saints*, which now are at *reſt* in heavenly joyes, but endured as much as you doe, before they went thither: yea, many

S. Romitus *cum quot annis gravi morbo tentaretur à Deo, doluit, quod uno anno liber eſſet, ac ſi à Deo tunc deſertus fuiſſet.* Vit. Pati. cap. 18.

many of them *willingly* ſuffered all the *torments* that Tyrants could inflict upon them, that they might come to thoſe Heavenly joyes whereunto you are now called.

1 Pet. 5. 10. And you have a promiſe, that *the God of all grace, after that you have ſuffered awhile, will make you perfect, ſtabliſh, ſtrengthen, and ſettle you.*

1 Cor. 10. 13. And that *God of his fidelitie, will not ſuffer you to bee tempted above that you are able, but will with the temptation alſo make a way to eſcape, that yee may be able to beare it.*

5. That God hath *determined* the time when thy affliction ſhall *end*, as well as the time when it *began*. *Thirty eight yeares* were appointed the *ſicke man* at *Bethesdaes* Poole.

Joh. 5. 5.

Mat. 9. 20. *Twelve yeares* to the Woman with the *bloudy iſſue*.

Exo. 2. 2. *Three Moneths* to *Moſes*.

Apo. 2. 10. *Ten daies tribulation* to the *Angel* of the Church of *Smyrna*.

2 Sam. 24. 23. *Three daies plague* to *David*.

Pſa. 56. 8. Yea, the number of the godly mans *teares* are *regiſtred* in *Gods Booke*, and the *quantity* kept in his *bottle*.

The

The time of our trouble (ſaith *Chriſt*) is but a *Modicum*. Gods *Anger* laſts but a *Moment* (ſaith *David.*) A *little ſeaſon* (ſaith the *Lord*) and therefore cals all the time of our paine, but the *houre of ſorrow*. *David*, for the *ſwiftneſſe* thereof, compares our preſent trouble to a *Brooke:* and *Athanaſius* to a *Showre:* compare the *longeſt miſery* that a man endures in this life, to the *eternitie of heavenly joyes:* and they will appeare to bee *nothing*. And as the ſight of a *Sonne* ſafe *borne*, makes the *Mother* forget all her former *deadly paine:* ſo the ſight of *Chriſt* in Heaven who was *borne for thee*, will make all theſe pangs of death to be quite forgotten, as if they had never beene: like *Stephen*, who as ſoone as hee ſaw *Chriſt*, forgat his owne *wounds*, with the *horrour* of the *Grave*, and *terrour* of the *ſtones:* and ſweetly yielded his *Soule* into the hands of his *Saviour*. Forget thine owne *paine*, thinke of *Chriſts wounds*, *Bee faithfull unto the death, and he will*

Modicum & videbo vos. Joh. 16. 16. Pſal. 80. Apo. 6. 11 Joh. 16. Pſa. 110. 7.

Nubecula eſt, cito tranſibit.

Joh. 16. 21.

Acts 7.

Apo. 2. 10.

will give thee the Crowne of eternall life.

6. That you are now called to *Repetitions* in Christs *Schoole*; to see how much *Faith*, *Patience*, and *Godlinesse* you have learned all this while: and whether you can, like *Iob*, *receive* at the hand of God *some evill*, as well as you have hitherto *received* a great deale of *good*. As therefore you have alwaies praied; *Thy will bee done*, so bee not now *offended* at this which is done by his *holy Will*.

Job 2.10 Rom.8. 28. vers.38. 39. *Morbus non malis adnumerandus, quia multis utiliter accidit.* Basil *in Hexam* *Morbus est utilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare.* Nazian. *ad* Philagrium.

7. That *all things shall worke together for the best to them that love God*; insomuch that *neither death nor life, nor Angels, nor Principalities, nor Powers, &c. shall bee able to separate us from the love of God, which is in Iesus Christ our Lord.* Assure your selfe that every *pang* is a prevention of the *paines* of hell; every *respite* an *earnest* of Heavens *rest*: and how many *stripes* doe you esteeme heaven *worth?* As your life hath beene a *comfort* to others: so give your friends a *Christian example*

ample to dye, and deceive the *Divell*, as *Iob* did. It is but the *Croſſe of Chriſt* ſent before to *crucifie* the love of the World *in thee*; that thou maiſt goe eternally to *live* with *Chriſt* who was *crucified for thee*. As thou art therefore a *true Chriſtian*, take up (like *Simon of Cyrene*) with both thy armes his holy *Croſſe*, carry it *after* him, *unto* him; thy paines will ſhortly *paſſe*, thy joyes ſhall never *paſſe* away.

Conſolations againſt the feare of Death.

IF in the time of thy *ſickeneſſe*, thou findſt thy ſelfe *fearefull to dye*, meditate.

1. That it argueth a *daſtardly* minde to feare that *which is not*: For in the *Church of Chriſt* there is no *Death*, *Iſai.* 25.7, 8. And *whoſoever liveth and beleeveth in Chriſt, ſhall never dye*, *Ioh.* 11.2. Let them feare death, who live without *Chriſt*. Chriſtians dye not: but

when they *pleaſe* God, they are like *Enoch* tranſlated unto God. Their paines are but *Eliahs fiery Chariot* to carry them up to heaven: or like *Lazarus ſores*, ſending them to *Abrahams boſome*. In a word, if thou bee one of them that like *Lazarus*, *loveſt Ieſus*, *thy ſickeneſſe is not unto the death, but for the glory of God*: who of his love changeth thy *living death* to an *everlaſting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed *willingly* (when they might have lived) in *hope* of the *immortalitie* of the *ſoule*: * wilt thou being trayned ſo long in *Chriſts Schoole*: (and now called to the *Marriage Supper* of the *bleſſed Lambe*, *Apoc.* 19.7) be one of thoſe *Gueſts* that *refuſe* to goe to that *joyfull Banquet*? God forbid.

Gen. 5. 24.
1 King. 2 11, 12.
Luke 16. 23.
Ioh 14.

2. Remember that thy abode heere is but the *ſecond degree* of thy life: for after thou hadſt *firſt* lived *nine Moneths* in thy *Mothers Wombe*, thou waſt of neceſſity driven thence to live here in a *ſecond degree*

degree of life. And when that *number of moneths* which God hath *determined* for this *life*, are expired; thou must likewise leave *this*, and passe to a *third degree* in the other world, which *never ends*. Which to them that live and dye in the Lord, surpasseth as farre this *kinde* of *life*, as this doth that which one lives in his *Mothers Wombe*. To this last and *excellentest degree* of life, through this *doore* passed *Christ* himselfe, and all his *Saints* that were *before thee*: and so shall all the rest *after them*, and *thee*. Why shouldest thou feare that which is *common* to all *Gods Elect*? Why should that bee *uncouth* to thee, which was so *welcome* to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the *end* of a *temporall* but the *beginning* of an *eternall life*. Iob 14.5

Mors præsentis vitæ exitus & introitus melioris. Ber. in Epist ad Rom.

3. Consider that there are but *three things* that can make *death* so *fearefull* unto thee: First, the *losse* thou hast *thereby*: Secondly, the *paine* that is *therein*: Thirdly, the

terrible effects which follow *after*; All these are but false *fires*, and causeleſſe *feares*. For the firſt, if thou leaveſt here *vncertaine goods* which *Thieves* may rob; thou ſhalt find in Heaven a *true treaſure*, that can never be taken away: theſe were but *lent* thee as a *Steward* upon *accounts*: thoſe ſhall bee *given* thee as thy *reward* for ever. If thou leaveſt a *loving Wife*, thou ſhalt bee married to *Chriſt* which is *more lovely*. If thou leaveſt *Children* and *Friends*, thou ſhalt there find all thy *religeous* Anceſtors, and Children departed: yea, *Chriſt*, and all his bleſſed *Saints* and *Angels*. And as many of thy Children as be *Gods Children*, ſhall thither follow after thee. Thou leaveſt an *earthly Poſſeſſion*, and a *houſe of clay*: and thou ſhalt enjoy an *Heavenly inheritance* and *manſion of glory*: which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay, is not death unto thee *gaine*? *Goe home, goe home*, and we will follow after thee.

Math. 6, 9, 10.

Ioh. 14, 1

2 Cor. 5, 1.

Secondly,

Secondly, for the *paine* in death; the *feare* of death more *paines* many than the very *pangs* of death; for many a Christian dyes without any great *pangs* or *paines*. Pitch the *Anchor* of thy *Hope* on the *firme ground* of the *Word of God*, who hath promised *in thy weakenesse to perfect his strength, and not to suffer thee to be tempted above that thou art able to beare*. And Christ will shortly turne all thy *temporall paines* to his *eternall joyes*.

Timor mortis ipsa morte pejor.

2 Cor. 12 9. 1 Cor. 10 13.

Lastly, as for the *terrible effects* which follow *after* death, they belong not unto thee being a *Member* of *Christ*, for *Christ* by his death hath taken away the *sting* of death to the *faithfull*: so that now there is no *condemnation to them that are in Christ Iesus*. And *Christ* hath protested, that *he that beleeveth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life*, Hereupon the *holy Spirit* from heaven saith, *Blessed are the dead which dye in the Lord*: and that *from thence*

Rom 8. 1

Ioh. 5. 24

forth they reſt from their labours, and their workes doe follow them. In reſpect therefore of the faithfull, *death is ſwallowed up into victorie*, and his *ſting*, which is *ſinne* and the *puniſhment thereof*, is taken away by Chriſt. Hence death is called in reſpect of our *bodies* *a ſleepe* and *reſt*: In reſpect of our *ſoules*, *a going to our heavenly Father*, *a departing in peace*, *a removing from this body to goe to the Lord*; *a diſſolution of ſoule and body to be with Chriſt.* What ſhall I ſay? *Precious in the ſight of the Lord*; *is the death of his Saints.* Theſe paines are but thy *throwes* and *travell* to bring forth *eternall life.* And who would not paſſe through hell to goe to Paradiſe? much more through *death*? There is nothing *after death* that thou needeſt *feare*; not thy *ſinnes*, becauſe *Chriſt* hath paide thy *ranſome*; not the *Iudge*, for he is thy *loving brother*: not the *Grave*, for it is the *Lords Bed*; not *Hell*, for thy *Redeemer* keeps the *Keyes*: not the *Divell*, for *Gods holy Angels pitch* their

1 Cor. 15
1 Theſ 4
Iſai. 26.
Apoc 14.
1 Ioh. 14
ἀναλυσις, ἐπιδημία.
Luke 2.
2 Cor. 5.
Phil. 1.
ἀναλυσις.
Mors porta gloriæ Greg.
Ianua vitæ, Bernard.

their tents about thee, and will not leave thee till they bring thee to Heaven. Thou waſte never neerer *Eternall life*: glorifie therefore *Chriſt* by a *bleſſed death*. Say cheerefully, *Come Lord Ieſus*, for thy Servant commeth unto thee: I am *willing* Lord helpe my *weakeneſſe*.

Seven ſanctified thoughts, and mournfull Sighs of a ſicke man ready to die.

NOw foraſmuch as God of his infinite mercy doth ſo *temper* our paine and ſickeneſſe, that wee are not alwayes oppreſſed with extremity; but gives us in the middeſt of our extremities ſome *reſpite*, to eaſe and refreſh our ſelves; thou muſt have an eſpeciall care (conſidering how *ſhort* a time thou haſt, either *for ever* to loſe or to obtaine heaven) to make uſe of every *breathing* time, which God doth afford thee: and during that *little* time of *eaſe*, to gather *ſtrength* againſt

the fits of *greater anguiſh*. Therefore in theſe times of relaxation and eaſe, uſe ſome of theſe ſhort *thoughts* and *ſighes*.

The firſt Thought.

SEeing every man enters into this life in *teares*, paſſeth it in *ſweat*, and ends it in *ſorrow*; ah! what is there in it, that a man ſhould deſire to live any longer in it. Oh what a folly is it; that when the *Mariner* roweth with all his force to arrive at the *wiſhed port*; and that the *Traveller* never reſteth till he come to his journeyes end: wee *feare* to deſcry our *Port*; and therefore would *put backe* our Barke, to be longer *toſſed* in this continuall *tempeſt*? we *weepe* to ſee our *journies end*; and therefore deſire our journey to be lengthened, that we might be more tyred with a *foule* and *comberſome way*.

The

The ſpirituall Sigh thereupon.

O Lord, this life is but a troubleſome Pilgrimage, *few* in dayes, but *full* in evils: and I am weary of it, by reaſon of my ſinnes. Let me therefore (O Lord) intreat thy Majeſty, in this my *Bed of ſickeneſſe* as *Elias* did under the *Iuniper tree in his affliction*: *It is now enough. O Lord, that I have lived ſo long* in this vale of miſery; *take my ſoule into thy mercifull hands, for I am no better than my Fathers.* Gen. 47. 9. 1 Kin. 19 4.

The ſecond Thought.

THinke with what a *body of ſin* thou art loaden, what great *civill warres* are contained in a *little world*; the *fleſh fighting againſt the ſpirit*; *Paſſion* againſt *reaſon*, *Earth* againſt *heaven*; and the world *within* thee banding it ſelfe for the world *without* thee; and that but *one* onely meane remaines to end this conflict *death*, which (in Gods appointed time) will ſeparate thy Rom. 7, 24. Iam. 4. 2.

Spirit from thy *flesh*; the *pure* and *regenerate part* of thy soule, from the part which is *impure* and *unregenerate*.

The spirituall sigh upon the second Thought.

Ro.7.14. O *wretched man that I am, who shall deliver me from the body of this death?* O my sweet Saviour
1 Pet.1. Apo.5.9. Iesus Christ, *thou hast redeemed me with thy precious bloud.* And *because*
Ps. 116.8 *thou hast delivered my soule from sin, mine eyes from teares, and my feet from falling*; I doe heere from the very bottom of my heart, ascribe the whole *praise* and *glory* of my salvation, to thy onely *grace* and *mercy*, saying) with the holy *Apostle*)
2 Cor.15. 57. Psa. 145. *Thanks be unto God, which hath given me the victory through our Lord Iesus Christ.*

The third Thought.

THinke how it behooves thee, to bee assured that thy soule

is

is *Christs*; for *death* hath taken ſufficient *gages* to aſſure himſelfe of thy *body*, in that *all* thy ſenſes bee all ready to dy, ſave onely the ſenſe of *paine*, but ſith the *beginning* of thy being *began* with *paine*; marvell the leſſe if thy *end* conclude with *dolours*. But if theſe *temporall* dolours (which onely afflict the body) be ſo painefull: O Lord, *who can endure the devouring fire? who can abide the everlaſting burnings.* Iſa. 33. 14.

The ſpirituall Sigh upon the third Thought.

O Lord Ieſus Chriſt, the Sonne of the living God who art the onely *Phyſitian*, that canſt eaſe my *body* from paine, and reſtore my *Soule* to life eternall: put thy *Paſſion*, *Croſſe* and *Death*, betwixt my *Soule* and thy *Iudgments*: and let the merits of thy *obedience* ſtand betwixt thy Fathers *Iuſtice* and my *diſobedience*: and from theſe *bodily paines* receive my ſoule into thine everlaſting peace: for I cry

Act.7,59 cry unto thee with *Stephan*; *Lord Ieſus receive my Spirit.*

The fourth Thought.

THink that the *worſt* that death can doe is but to ſend thy ſoule *ſooner* than thy fleſh would be willing, to *Chriſt*, and his heavenly joyes: Remember, that *that worſt* is thy *beſt hope*. The *worſt* therefore of death, is rather a helpe than a harme.

The ſpirituall Sigh upon the fourth Thought.

O Lord Ieſus Chriſt, the Saviour of all them that put their truſt in thee; forſake not him, that in *miſery* flyeth unto thy *Grace*, for ſuccour and mercy, Oh ſound that *ſweet* voice in the eares of my ſoule which thou ſpakeſt unto the *penitent Theiſe* on the *Croſſe*; *This day thou ſhalt be with mee in Paradiſe*: For I O Lord, doe (with the Apoſtle) from my *ſoule* ſpeake unto thee,

Luk.23. 43.

thee, *I desire to be dissolved and to be with Christ.* Phi. 1. 23

The fift Thought.

THinke (if thou feareſt to dye) *That in Mount Sion there is no death: for he that beleeveth in Christ ſhall never die.* And if thou deſireſt to live; without doubt the life *eternall* (whereunto this death is a *paſſage*) *ſurpaſſeth all.* There doe all the faithfull departed (having ended their miſeries) live with *Christ* in joyes: and thither ſhall all the godly which *ſurvive* be gathered out of their troubles to enjoy with him *eternall* reſt. Iſai. 25, 7 8. Ioh. 11. 25.

The ſpirituall Sigh on the fift Thought.

O Lord, thou ſeeſt the malice of Satan, who (not contenting himſelfe, *like a roaring Lyon all the dayes* and *nights* of our life, to ſeeke our deſtruction) ſhewes himſelfe moſt *buſieſt*, when thy children are *weakeſt*, 1 Pet. 5, 8.

weakeſt, and neereſt to their end. *O Lord reproove him*, and preſerve my ſoule. He ſeekes to terrifie mee with *death*, which my *ſinnes* have *deſerved*; but let thy *holy Spirit* comfort my ſoule with the aſſurance of eternall life, which thy *bloud* hath *purchaſed*. Aſſwage my *paine*, increaſe my *patience*, and (if it be thy bleſſed will) end my *troubles*: for my ſoule beſeecheth thee with old bleſſed *Simeon*, *Lord now let me thy ſervant depart in peace, according to thy word.*

Luk. 2. 29.

The ſixt Thought.

THinke with thy ſelfe what a bleſſing God hath beſtowed upon thee above *many millions* in the world, that whereas they are either Pagans, who worſhip not the true God: or Idolaters who worſhip the true God falſely: thou haſt lived in a *true Chriſtian Church*, and haſt grace to dye in the *true Chriſtian Faith*, and to bee buried in the *Sepulchre of Gods Servants*; who

who all waite for the *hope of Israel*, the *raising* of their bodies in the *resurrection* of the *just*. Acts 26. 6,7. Luke 14. 14.

The spirituall Sigh upon the sixt Thought.

O Lord Iesus Christ, *who art the Resurrection, and the life, in whom whosoever beleeveth shall live, though he were dead; I beleeve that whosoever liveth and beleeveth in thee, shall never dye. I know that I shall rise againe in the Resurrection of the last day: for I am sure, that thou my Redeemer livest. And though that after my death wormes destroy this body, yet I shall see thee, my Lord, and my God, in this flesh.* Ioh. 11. 25,16. Verse 24 Iob 19. 25. 26.

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be *one* of them to whom thou wilt pronounce that joyfull sentence; *Come ye blessed of my Father, inherit the Kingdome prepared for you before the foundation of the world.* Mat. 25. 34

The

The seventh Thought.

THinke with thy selfe how Christ endured for thee a *cursed death*, and the *wrath of God*, which was due unto thy sinnes, and what terrible *paines* and cruell *torments* the *Apostles* and *Martyrs* have voluntarily suffered for the defence of Christs Faith, when they might have *lived* by *dissembling* or *denying him*: how much more willing shouldst thou bee to depart in the *Faith of Christ*. having *lesse paines* to torment thee, and *more* meanes to comfort thee?

Gal 3,13 Lam.1. 12.

The spirituall sigh upon the seventh Thought.

O Lord, my sins have deserved the *paines of Hell, and eternall death*; much more these *fatherly corrections* wherewith thou doest afflict mee: *But O blessed Lambe of God, which takest away the sinnes of the world, have mercy upon mee, and wash*

Ioh.1.29 Apo.5 1. Luk.23. 22.

waſh away all my filthy ſinnes with thy moſt precious bloud, and receive my ſoule into thy heavenly Kingdome; for into thy hands, O Father, I commend my ſpirit, and thou haſt redeemed me, O Lord, thou God of truth

The ſicke perſon ought now to ſend for ſome godly and religeous Paſtor.

IN any wiſe, remember (if conveniently it may be) to ſend for ſome godly and religeous *Paſtor*: not onely *to pray* for thee at thy death (for God in ſuch a caſe hath promiſed *to heare the Prayers of the righteous* [a] *Prophets*, and [b] *Elders of the Church*) but alſo upon thy *confeſſion* and *unfained repentance* to *abſolve* thee of thy ſinnes. For as Chriſt hath given him a *calling* to [c] *baptize thee unto repentance for the remiſſion of thy ſinnes*: ſo hath he likewiſe given him a *calling*, and [d] *power*, and [e] *authority* (upon repentance

Pſa. 31.5
[a] Gen. 20 7. Ier. 18.20 & 15.1. Eze. 4.14 1 Sam. 9. 7. and 12 19. 23.
[b] Iam. 5. 14, 15, 16
[c] Mar. 1 4 Act. 19. 4
[d] 1 Cor. 4. 5.
[e] 2 Cor. 10. 8.

pentance) *to absolve thee from thy sinnes*, * *I will give thee the Keyes of the Kingdome of Heaven: and whatsoever thou shalt bind upon earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.* And againe, *Verily, I say unto you, whatsoever ye bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven.* And againe, *Receive ye the holy Ghost: whosoevers sinnes ye remit they are remitted unto them, and whosoevers sinnes ye retaine, they are retained.* This Doctrine was as ancient in the Church of God as *Iob*, for *Elihu* tels him, *That when God strikes a man with malady on his bed, so that his soule draweth neere the grave, and his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousnesse, then will he have mercy upon him, &c.* And answerable hereunto (saith Saint *Iames*) *if the sicke have committed sinnes* (upon his Repentance, and the Prayers,

* Math. 16.19.

Math. 8. 18.

John 20. 21.23.

Iob 33. 13.

Iames 5. 17,18.

ers of the Elders) *They shall be forgiven him. These have power to shut Heaven, and to deliver* (the scandalous impenitent sinner) *to Satan*: For, *the weapons of their warfare are not carnall, but mighty, through God, to cast downe &c. and to have vengeance in readinesse against all disobedience.* They have the *key of loosing*, therefore the *power* of *absolving*.

Apo. 11. 6

1 Cor. 5. 5. 1 Cor. 10. 3. &c. Mark. 16

Ministri pe cata remittunt non auctoritate sed officio ministerii.

The *Bishops*, and *Pastors* of the Church, doe not forgive sinnes by any *absolute power* of their owne (for so *only* Christ their Master forgiveth sinnes) but *ministerially*, as the *servants* of Christ, and *Stewards*, to whose fidelity their Lord and Master hath committed his Keyes, and that is, when they doe *declare* and *pronounce*, either *publikely*, or *privately*, by the Word of God, what *bindeth*, what *looseth*, and the *mercies* of God to penitent sinners; or his *judgements* to impenitent and obstinate persons, and so doe *apply* the *generall promises* or threatnings to the *penitent* or *impenitent*,

1 Cor. 5. 4. 1 Cor. 3. 1. 2. Act. 13. 18.

tent. For Christ from *Heaven* doth *by them* (as by his *Ministers* on *Earth*) declare *whom he remitteth and bindeth*, and to *whom he will open the Gates of heaven*, and *against whom* he wil shut them. And therefore it is not said, *Whose sinne yee signified to be remitted*, but *whose sinnes yee remit*. They then doe remit sinnes, becauſe *Christ by their Ministery remitteth sinnes*, as *Christ* by his *Disciples looſed Lazarus*, *Ioh.* 11 44. And as no water could waſh away *Naamans* Lepry, but the waters of *Iordan*, (though other Rivers were as cleare) becauſe *the promiſe* was annexed unto the water of *Iordan*, and not of other Rivers: ſo though another man may pronounce the *ſame words*, yet have they not the like *efficacy* and *power* to worke on the conſcience, as when they are pronounced from the mouth of *Christs Miniſters*, becauſe that the * *promiſe* is annexed

To this end ſaith *Baſil*, in Aſcet. c. 13. *Chriſtus omnibus Paſtoribus & Doctoribus Eccleſiæ, ἐξουσίαν, æqualem tribuit poteſtatem cujus ſignum eſt, quod omnes ex æquo ligant & ſolvunt, ut Petrus.* Papiſts dare not deny this *Quilibet ſacerdos (quantum eſt ex virtute clavium) habet poteſtatem indifferenter in omnes.* In ſupplement. Thomæ. 46. Verſe 10. * Iohn 20. 21. 23.

nexed to the *Word* of God, in their *mouthes:* For them hath he [a] *chosen,* [b] *ſeparated*, and [c] *ſet apart* for this *worke*, and to *them* hee hath committed the [d] *miniſtery and Word of reconciliation*: by their holy [e] *calling* and [f] *ordination* they have received the [g] *holy Ghoſt*, and the *miniſteriall power*, of binding and looſing. They are *ſent forth* of the *holy Ghoſt for this worke, whereunto hee hath called them.* And Chriſt gives his miniſters power to forgive ſinnes to the penitent in the * ſame words that hee teacheth us in the Lords Prayer to deſire God to forgive us our ſins: to aſſure all penitent ſinners, that God by his Miniſters abſolution doth *fully*, *through the merits* of Chriſts bloud forgive them all their ſins. So that what Chriſt decreeth in heaven, *in foro judicii*, the ſame he declareth on earth by his *reconciling Miniſters, in foro pœnitentiæ*: ſo that as God hath *reconciled the world to himſelfe by Ieſus Chriſt: ſo hath hee* (ſaith the Apoſtle) *given unto us the miniſtery of this reconciliation.*

He

[a] Act. 1, 24.
[b] Act. 13, 2.
[c] Rom. 1, 1.
[d] 2 Cor. 5, 18, 19.
[e] Act. 13.: 1 Cor. 1.1 Heb. 5, 4.
[f] Tit. 1, 5
[g] Ioh. 10. 22. 23. Acts 13. 24. Iohn 20. 23.

Hee that ſent them to *baptize*, ſaying, *Goe and teach all nations baptizing them, &c.* ſent them alſo to *remit ſinnes*, ſaying, *As my father ſent me, ſo ſend I you, whoſoevers ſinnes ye remit, they are remitted unto them, &c.* As therefore none can *baptize*, (though hee uſe the ſame *water* and *words*) but onely the *lawfull Miniſter*, which Chriſt hath *called and authorized to this divine and miniſteriall Functien*: ſo though others may *comfort* with *good words*; yet none can *abſolve* from ſinne, but onely thoſe, to whom *Chriſt* hath committed the holy *Miniſtery and Word of reconciliation*: and of their *abſolution* Chriſt ſpeaketh, *he that heareth you heareth me.* In a *doubtfull title* thou wilt aske the counſell of thy *skilfull Lawyer*: in perill of *ſickneſſe* thou wilt know the adviſe of thy *learned Phyſitian*: and is there no danger in *dread* of *damnation*, for a *ſinner* to be his *owne Iudge*.

Ioh. 20. 12, 13.

2 Cor. 2, 7. 10. Heb. 5, 4.

2 Cor. 5. 18, 19. Luke 10. 16.

Iudicious *Calvin* teacheth this point of doctrine moſt plainly; &

Lib. 3. Inſti. cap. 4. ſect. 12.

si omnes mutuo nos debeamus consolari, &c. Although (saith he) *we ought to comfort and confirme one another in the confidence of Gods mercy yet we see that the Ministers are appointed as witnesses and sureties to ascertaine our consciences of the remission of sinnes: insomuch, as they are said to remit sinnes, and to loose soules. Let every faithfull man therefore remember that it is his duetie (if inwardly he be vexed and afflicted with the sense of his sinnes) not to neglect that remedie which is offered unto him by the Lord,* to wit, *that (for the easing of his conscience) he made private confession of his sinnes unto his Pastor; and that he desired his private endeavour for the application of some comfort unto his soule: whose office it is (both publikely and privately) to administer Evangelicall Consolation to Gods people.*

Beza highly * commendeth this practice: and *Luther* saith, *That he had rather loose a thousand worlds, than suffer private confession to be thrust out of the Church.* Our Church

* *In Antich. Papatus & Christianismi vol. 1 fol. 26. Luther. tom. 6 fol. 109. & seq.*

Church hath ever most [a] *soundly* maintained the *truth* of this doctrine; but most *justly* aboliſhed the tyrannous and Antichriſtian abuſe of *Popiſh auricular confeſſion*; wch they *thruſt* upon the *ſoules* of *Chriſtians*, as an *expiatory Sacrifice*, and a *meritorious ſatisfaction* for ſin, *racking* their Conſciences to *confeſſe*, when they feele no diſtreſſe, and to enumerate *all* their ſinnes, which is impoſſible: that by this meanes they might *dive* into the ſecrets of all men, which oft times hath prooved pernicious, not onely to *private perſons*, but alſo to *publike ſtates*, But the truth of Gods Word is, that no perſon having received *orders* in the *Church* of *Rome*, can truely *abſolve* a ſinner: for the keyes of *abſolution* are two: the one is the key of *Authority*, and that *onely* * *Chriſt* hath; the other is the Key of *Miniſtery*, and this he [a] gives to his *Miniſters*, who are therefore called the *Miniſters of Chriſt*; *The* [b] *Stewards of Gods Myſteries*: *The* [c] *Ambaſſadors* of

[a] Witnes our Lyturgy. D. *Holland*, abſolved D. *Reinolds*, who not being able to ſpeake, kiſſed the hand wh rewith he was abſolved.

* Apo. 1, 7 Mat. 2, 7. Luk. 5, 2.
[a] Mat. 16, 19.
[b] 1 Cor. 4. 1.
[c] 2 Cor. 5. 20.

of reconciliation, *Bishops*, *Pastors*, *Elders*, *&c.* But *Christ* never ordained in the New Testament, any order of *sacrificing* Priests: neither is the name of ἱερεὺς which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither doe wee reade in all the New Testament, of any, who confessed himselfe to be a *Priest*, but *Judas*. Neither is there any *reall Priest* in the New Testament, but *onely Christ*. Neither is there any *part* of *his Priesthood*, to bee now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore Christ never ordained any Order of *sacrificing Priests*: and that Popish Priests scorne the name of *Ministers of the Gospel*, to whom onely Christ committed his *Keies*: it necessarily followeth, that *no Popish Priest* can truely either *excommunicate* or *absolve* any sinner, or have any *lawfull* right to meddle with *Christs Keies*. But the *Antichristian*

Ministerii clavis duplex est, una scientia discernendi: 1 Cor. 12.10. 1 Joh.4. 1. Jer.25. 15. *Alia est potestas ligandi & absolvendi.* Joh.20. Mat. 27. 4. Heb.7. 24,27, 28. Heb.8.4 Heb.7. 15.

abuse of this divine Ordinance should not abolish the *lawfull use* therof betwixt Christians and their Pastors in *cases* of *distresse of conscience*, for which it was chiefly ordained.

And verily, there is not any meanes more excellent to *humble a proud heart*, nor to *raise* up and *humble spirit*, than this spirituall conference betwixt the Pastors, and the people committed to their charge. If any *sinne* therefore troubleth thy *conscience*, confesse it to *Gods Minister*: aske his *counsell*; and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientiæ*, but thy sinnes bee as verily forgiven on earth, as if thou didst heare Christ himselfe in *foro judicii, pronouncing* them to bee forgiven in Heaven. *Qui vos audit, me audit*; hee that heareth you, heareth me. Trie this, and tell me whether thou shalt not find more ease in thy conscience, then can be expressed in words. Did prophane men consider the *dignitie* of this divine

Luk. 10. 16.

vine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The ſicke man (having thus eaſed his conſcience, and received his *Abſolution*) may doe well (having a convenient number of faithfull Chriſtians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to diſcourage the *Divell* in his *aſſaults*. In this reſpect the *Councell* of *Nice* termeth this Sacrament, *Viaticum*, the *ſoules proviſion for her journey*. And albeit the *Lords Supper* bee an Eccleſiaſticall action, yet for as much as our *Lord* (the firſt Inſtitutor) celebrated it in a private houſe, and that S. *Paul* termeth the *houſes* of Chriſtians, the *Churches* of *Chriſt*: and that Chriſt himſelfe hath promiſed *to bee in the middeſt of the faithfull, where but two or three are gathered together in his Name*: I ſee no reaſon, but if Chriſtians *deſire* it (when they were not through ſickeneſſe able to come to the

Conc. Nice. Can. 12.

Matt. 26. 18. Luk. 22. 12. Rom. 16. 5. Philc. v. 2 Matt. 18. 20.

Church) but that they ſhould receive, and Paſtors ought to adminiſter unto them the Sacraments at home. He ſheweth more ſimplicitie than knowledge, who thinkes that this ſavours of a *Private Maſſe.* For a Maſſe is called *private*, not becauſe it is ſaid in a private houſe, but becauſe (as Biſhop * *Iewell* teacheth out of * *Aquinas*) the Prieſt receiveth the Sacrament himſelfe alone, without diſtribution made unto others, and then it is private, although the whole Pariſh bee preſent and looke upon him. There is as much difference betweene ſuch a Communion, and the *Antichriſtian Idoll* of a private *Maſſe*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon ſuch an extraordinary occaſion; *Chriſt* his *inſtitution* is obſerved, Many faithfull Brethren meete together, and *tarry one for another*, Chriſt his death; is remembred and ſhewed, and the Miniſter, together with the faithfull, and the ſicke party doe com-

* *Iewell* againſt *Harding. Artic.* 1. of Private Maſſe. *fol.* 4.

* *In miſſis privatis ſufficit ſi unus ſit preſens, ſcilicet Miniſter, qui populi totius perſonam gerit*, Aqui. par. 3. q. 38. art. 5.

communicate. Master *Calvin* saith, *That he doth very willingly admit administring of the Communion to them that are sicke, when the case and opportunitie so requireth.* And in * another place hee saith, *That hee hath many weighty reasons to compell him not to deny the Lords Supper unto the sicke.* Yet I would wish all Christians to use to receive often (in their health) especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. *Perkins* saith very wel, *The fruit and efficacie of the Sacrament is not to bee restrained to the time of receiving: but it extends it selfe to the whole time of mans life afterwards:* the efficacie whereof did men throughly understand, they should not need to be so often exhorted to receive it.

De cœnæ administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur cõmunio, cum itares & oppotunitas feret, ep. 51.

* *Cur Cœnã ægrotis negandum esse non arbitror, multæ & graves causæ me impellunt. Epist. 311. Perkins* his right way to dying. *Admonitio ad Pastores.*

Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum

penitius introſpiciant : nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico ſuo fraudari ſinant, ne lugubris iſta in iis adimpleatur lamentatio Parvuli panem petunt, & non ſit qui frangat eis. Lam.4.4

As therefore when a *wicked liver* dieth, hee may ſay to Death, as *Ahab* ſaid to *Eliah*; *Haſt thou found me, O mine enemie?* So on the other ſide, when it is told a penitent ſinner, that Death knocks at the doore, and beginnes to looke him in the face; hee may ſay of death, as *David* ſaid of *Ahimaaz*, *Let him come* and welcome, *for hee is a good man, and commeth with good tidings*: he is the Meſſenger of Chriſt and bringeth unto me the joyfull newes of eternall life. And as the *Red Sea* was a gulfe to drowne the *Egyptians* to deſtruction; but a paſſage to the *Iſraelites*, to convey them to *Canaans* poſſeſſion: ſo death to the wicked, is a *ſinke* to hell and condemnation; but to the godly, the *gate* to everlaſting life and ſalvation. And *one day* of

2 Kings 21.20.

2 Sam. 18.27.

Vt moriare pius, vivere diſce piè.

a

a * *bleſſed death* will make an amends for *all* the *ſorrowes* of a *bitter life.*

* *Summum, hominis bonum bonus ex hac vitæ exitus.*

When therefore thou perceiveſt thy ſoule departing from thy body, pray with thy tongue if thou canſt, elſe pray in thy heart and minde, theſe words, fixing the eies of thy ſoule upon *Ieſus Chriſt* thy Saviour.

A Prayer at the yielding up of the ghoſt.

O *Lambe of God*, which by thy bloud haſt taken away the ſins of the world: have mercy upon me a ſinner, *Lord Ieſus receive my ſpirit.* Amen.

When the ſicke party is departing, let the faithfull that are preſent kneele downe and commend his ſoule to God, in theſe or the like words.

Joh. 1. 10

Luk. 18. 23.

O Gracious God, and mercifull Father, *who art our refuge*

Pſa.46.1 Pſa.49. *and ſtrength, and a very preſent helpe in trouble*; lift up the *light of thy favourable countenance* at this inſtant upon thy ſervant, that now commeth to appeare in thy preſence: *waſh away* good Lord all *his ſinnes*, by the merits of *Chriſt Ieſus bloud*, that they may never be laid to his charge. Increaſe his *faith*, preſerve and keepe ſafe his *ſoule* from the danger of the *divell* and his wicked *angels*. Comfort him with thy holy *Spirit*, cauſe him now to feele that thou art his *loving Father*, and that he is thy child by *Adoption* and *Grace*. Save, O Chriſt the price of thine owne bloud, and ſuffer him not to be loſt, whom thou haſt bought ſo dearely. Receive his *ſoule*, as thou didſt the *penitent thiefe*, into thy heavenly *Paradiſe*. Let thy bleſſed *Angels* conduct him thither, as they carried the ſoule of *Lazarus*; and grant unto him a joyfull reſurrection at the laſt day. O Father, heare us for him, and heare thine *owne Sonne*, our onely *Mediatour*, that

1 John 1.7.

ſits

sits at thy right hand, for *him* and *us all*; even for the merits of that bitter death and passion which hee hath suffered for us. In confidence whereof, we now recommend his soule into thy fatherly hands: in that blessed prayer, which our Saviour hath taught us in all times of our troubles to say unto thee:

Our Father, &c.

Rom. 8. 34.

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying *for* the Lord, is termed *Martyrdome.*

Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and *to confirme* all, *to embrace the truth thereof.* To this kind of death, Christ hath promised a *Crowne:*

1 Cor. 12. 13. *Sanguis Martyrum semen Ecclesiæ.*

Be thou faithfull unto the death, and I will give thee the crowne of life. Which promise the Church so firmely believeth; that they termed *martyrdome* it selfe, a *Crowne*. And God, to animate Christians to this excellent prize, would, by a *prediction*, that *Stephen*, the first Christian *Martyr*, should have his name of a *Crowne*.

Of *Martyrdome* there are three kinds.

1. *Sola voluntate*, in will onely: as *Iohn* the *Evangelist*, who (being boyled in a Cauldron of Oyle) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the *Innocents* of *Bethleem*.

3. *Voluntate & opere*, both in will and deed: as in the Primitive Church, *Stephan*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our daies, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose *fiery zeale*

Martyres acceperũt, non dederunt coronã, Leo. *Martyrio coronatus.* Eus. usually. *δίδωσι σοι τὸν στέφανον τῆς ζωῆς.* Apo. 2. 10 *Bern.* Ser. in fest. Innoc. Frid. Naufrea in vit. Iohan. Flores Hist. ad An. 95 Matt. 2. Acts 7. Acts & Monuments. 1 Pet. 2. 19. *Causa, non passio facit Martyrem.* Aug. epi. 6.

zeale to Gods truth, brought them to the *flames* of Martyrdome, to seale Christs *Faith*. It is not the *crueltie* of the death, but the *innocency* and *holinesse* of the cause, that maketh a Martyr. Neither is an *erroneous* conscience a sufficient warrant to suffer *Martyrdome*: because *Science* in Gods Word must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, thought *they did God good service*: and *Paul* of *zeale* breathed out *slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests* and *Iesuites* bee so *holy*, *true*, and *innocent*, as that it may *warrant* their Conscience to *suffer death*, and to *hazzard* their *eternall salvation* thereon: let *Pauls* Epistle written to the *ancient* Christian *Romans*, (but against our *new Antichristian Romans*) bee judge. And it wil plainly appeare, that the Doctrine which S. *Paul* taught to the ancient Church of *Rome*, is *ex diametro* opposite in 26. fundamentall points

Non mortes, sed mores, D. Boys. Tho. Aquin. 1. 2. quest. 19. art. 6.

Joh. 16. 2 Act. 9 1. Phil. 3. 6.

Epistola ad Romanos, is now *Epistola in Romanos*.

points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For Saint *Paul* taught the Primitive Church of *Rome*.

1. That our *Election* is of Gods *free Grace*, and not *ex operibus præviſis*, Rom.9.11. Rom.11.5,6.

2. That wee are *juſtified* before God by *faith onely*, without *good workes*, Rom.3.20.28.Rom.4.2,&c. Rom.7.17.

3. That the *good workes of the regenerate*, are not of their *owne condignitie meritorious*, nor ſuch as can deſerve Heaven, Rom. 8. 18. Rom.11.6. Rom.6.23.

4. That *thoſe Bookes onely* are *Gods Oracles* and *Canonicall Scripture*, which were committed to the *cuſtodie* and *credite* of the *Iewes*, Rom.3.2. Rom.1.2. Rom.16.16. ſuch were never the *Apocrypha*.

5. That the *Holy Scriptures* have *Gods* authoritie, * Rom.9.17. Rom.3.4. Rom.11.32. conferred with, Gal 3. 22. Therefore *above* the authoritie of the *Church*.

6. That

* Note that the *Scripture ſaith, and God ſaith*, the *Scripture concludeth*, is all one with *Paul*.

6. That all, as well *Laity* as *Clergie*, that will be ſaved, muſt familiarly *reade* or *know* the *Holy Scriptures*, Rom. 15.4. Rom. 10. 1,2,8. Rom. 16.26.

7. That all *Images* made of the *true God*, are very *Idols*, Rom. 1.23. and Rom. 2.22. conferred.

8. That to *bow* the *knee religiouſly* to an *Image*, or to worſhip any creature, is meere *Idolatry*, Rom. 11. 4. and a *lying ſervice*, Rom. 1.25.

9. That we muſt not pray unto any but to God *onely*, in whom we believe, Rom. 18.13,14. Rom. 8. 15,27. therefore not to *Saints* and *Angels*.

10. That Chriſt is our *onely Interceſſour* in Heaven, Rom. 8. 34. Rom. 5 2. Rom. 16.27.

11. That the *onely Sacrifice* of Chriſtians, is nothing but the *ſpirituall ſacrificing* of their *ſoules* and *bodies* to ſerve God in *holineſſe* and *righteouſneſſe*, Rom. 12.1. Rom. 15. 16. therefore no *reall* ſacrificing of Chriſt in the Maſſe.

12. That the *religious* worſhip called

τὸ εἰδώλιον, Having reference to what he ſpake before. Rom. 1. 23. Of Images.

called *dulia*, as well as *latria*, belongeth to *God alone*, Romans 1.9, Rom.12.11. Rom. 16.18. conferred.

13. That all Christians are to *pray* unto God in their *owne native language*, Rom.14.11.

14. That we have not of our selves, in the *state of corruption, free-will unto good*, Rom.7.18,&c. Rom. 9.16.

15. That Concupiscence in the *regenerate*, is sinne, Rom.7.7 8.10.

16. That the Sacraments doe not *conferre* grace *ex opere operato*, but *signe* and *seale* that it is conferred already unto us, Rom. 14. 11, 12. Rom.2.28,29.

17. That every true believing Christian may in this life be *assured of his salvation*, Rom.8.9. 16. 35, &c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11.32.

19. That to place Religion in the

the *difference of meates and daies*, is ſuperſtition, Rom. 14. 3. 5. 6. 17. 23.

20. That the *imputed righteouſneſſe* of Chriſt, is that only that makes us juſt before God, Rom. 4. 9. 17. 23.

21. That Chriſts *fleſh* was made of the *Seed of David*, by *Incarnation*; not of a *Wafer-Cake* by *Tranſubſtantiation*, Rom 1. 3.

22. That all *true* Chriſtians are *Saints*, and not thoſe whom the Pope onely doth *canonize*, Rom. 17. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipſe*, Chriſt, the *God of Peace*: and not *Ipſa*, the *Woman*, ſhould bruiſe the *Serpents head*, Rom. 16. 20.

24. That every ſoule muſt of *conſcience be ſubject* and pay *tribute* to the *Higher powers*, that is, the Magiſtrates which beare the *ſword*, Rom. 13. 1, 2, &c. and therefore the *Pope* and *all Prelates* muſt bee ſubject to their *Emperours*, *Kings*, and *Magiſtrates*, unleſſe they will bring *damnation* upon their ſoules,

as

as *Traytors*, that *reſiſt God* and his *Ordinance*, Rom. 13.2.

25. That *Paul* (not *Peter* was ordained by the *grace of God*, to bee the *chiefe Apoſtle* of the *Gentiles*, and conſequently of *Rome*, the chiefe Citie of the *Gentiles*, * Rom. 15.15,16,19,20,&c. Rom.11.14. Rom. 16.4.

26. That the *Church of Rome may erre, and fall away* from the true faith, as well as the *Church of Ieruſalem*, or any other *particular Church*, Rom. 11.20,21,22.

And ſeeing the *new upſtart Church of Rome* teacheth in all theſe, and in innumerable other points cleane contrary to that which the Apoſtles taught the *Primitive Romans*, let *God* and this *Epiſtle* judge betwixt them and us; whether of us both ſtands in the *true ancient Catholike Faith*, which

* Itſ ems by *Rom.* 15.20. 20. & the whole laſt Chapter, that the Chriſtians who were in *Rome* before *Paul* came thither, were cõverted by thoſe Preachers whom he had ſent thither before him: for he cals them *his helpers*, ver. 3.9. *kinſmen*, ver.7.13. *fellow-priſoners*. v. 7. *the fruits of Achaia*, where he had preached, ver.7. *all familiar to him, and to Tertius*, who writ the Epiſtle, ver. 22. And therefore they came ſo joyfully to meete *Paul* at *Appii forum*, hearing that hee was comming towards *Rome*, Acts 28.15.

the

the *Apoſtle* taught the *old Romans?* And whether wee have not done well to *depart* from them, ſo farre as they have departed from thee *Apoſtles doctrine?* And whether it be not better to returne to Saint *Pauls* truth, then ſtill to continue in *Romes* errour? And if this be true; then let *Ieſuites* & *Seminary Prieſts* take heed and feare, leſt it bee not *faith*, but *faction:* not *truth*, but *treaſon*; not *religion*, but *rebellion:* beginning at *Tyber*, and ending at *Tyburne*; which is the cauſe of their deaths. And being ſent from a troubleſome *Apoſtaticall* See, rather then from a peaceable *Apoſtolicall* Seat; becauſe they cannot bee ſuffered to perſwade *Subjects* to breake their *Oathes*, and to withdraw their *Allegiance* from their *Soveraigne*, to raiſe rebellion, to move invaſion, to ſtabbe and poyſon *Queenes*, to kill and murther *Kings*, to blow up whole States with *Gun-powder*; they deſperately caſt away their owne *bodies* to bee hanged and quartered, and (their

ſoules

ſoules ſaved, if they belong to God) I wiſh *ſuch honour to all his Saints* that ſends them. And I have *juſt* cauſe to feare, that the miracle of *Lypſius* two Ladies, *Blunt ſtones* Boy, *Garnets* Straw, and the *Maids* fiery Apron, will not ſuffice to cleare, that theſe men are not *Murtherers* of themſelves, rather than *Martyrs of Chriſt.*

Pſa. 149. 9. *Vt* Alexandri *cauſa iis qui illam ſcire cupiunt patefiat: judicatus eſt Epheſi. ab* Aemilio Frontino *Proconſule non propter profeſſionis nomen, ſed propter perpetrata latrocinia, cum jam eſſet prævaricator (& proditor)* Euſe. *Hiſt. Eccleſ. lib.* 5. *cap* 18. 1 Tim. 6 20.

And with what *conſcience* can any *Papiſt* count *Garnet* a *Martyr*; when his *owne* Conſcience forced him to *confeſſe*, that it was for *Treaſon*, and not for *Religion* that hee died? But if the Prieſts of ſuch a *Gun-powder* Goſpel bee *Martyrs*; I marvell who are *Murtherers*? If they be *Saints*, who are *Scythians*? and who are *Canibals*, if they bee *Catholikes*?

But leaving theſe, if they will be filthy, to their filthineſſe ſtill, let us (to whoſe fidelitie the Lord hath committed his *true faith*, as a precious *depoſitum*) pray unto God, that wee may leade a holy *life*, anſwerable to our holy *Faith*, in *piety*

to

to *Christ*, and *obedience* to our *King*: that if our Saviour ſhall ever *count us worthy that honour, to ſuffer* Martyrdome for his *Goſpels* ſake: bee it by open *burning* at the Stake, as in *Queene Maries daies*; or by ſecret *murthering*, as in the *Inquiſition houſe*; or by outragious *maſſacring*, as in the *Pariſian Mattens*; in being *blowne up* with *Gun-powder*, as was intended in the *Parliament Houſe*: we may have *grace* to pray for the aſſiſtance of his *holy Spirit*, ſo to ſtrengthen our *frailtie*, and to defend his *cauſe*: as that we may ſeale with our *deaths* the *Evangelicall* truth which wee have profeſſed in our *lives*: That in the daies of our lives we may be *bleſſed* by his *Word*; in the *day* of death, be bleſſed in the *Lord*: and in the day of *Iudgement* be the *bleſſed* of his *Father*, *Even ſo grant, Lord Ieſus*, Amen.

Pro. 24. 21. 1 Pet. 2. 17. Act. 5. 41

Luke 11. 28. Apo. 14. 13. Mat. 25. 34. Apo. 22. 20.

A Divine Colloquie betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passion.

Soule.

LOrd, wherefore didst thou wash thy Disciples feete?

Christ. To teach thee how thou shouldest *prepare* thy selfe to come to my Supper.

John 13. 14. S. *Lord, why wouldest thou wash them thy selfe?*

C. To teach thee humilitie, if thou wilt be my Disciple.

Luk. 22. 19. S. *Lord, wherefore diddest thou before thy death institute thy last Supper?*

C That thou mightest the better remember my *death*, and be assured that all the *merits* thereof are thine.

Joh. 18. 2 S. *Lord, wherefore wouldest thou goe to such a place, where* Iudas *knew to finde thee?*

C. That thou mightest know that I went as *willingly* to suffer for

for thy ſinne, as ever thou wenteſt to any place to commit a ſinne.

S. *Lord, wherefore wouldeſt thou begin thy Paſſion in a Garden?* Joh. 18. 1

C. Becauſe that in a Garden thy ſinne tooke *firſt* beginning. Gen. 3. 3

S. *Lord, wherefore did thy three ſelect Diſciples fall ſo faſt aſleepe, when thou beganſt to fall into thy agony?* Mat. 26. 40.

C. To ſhew, that I *alone* wrought the worke of thy Redemption. Iſa. 63. 5.

S. *Lord, why were there ſo many plots and ſnares laid for thee?* Mat. 26. 4.

C. That I might make thee to eſcape *all the ſnares* of the ghoſtly hunter. Pſa. 92. 3

S. *Lord, why wouldeſt thou ſuffer* Iudas (*betraying thee*) *to kiſſe thee?* Matt. 26. 40.

C. That by enduring the words of *diſſembling lippes*, I might there *begin* to expiate ſinne, where Satan *firſt* brought it into the world. Gen. 3. 4, 5.

S. *Lord, why wouldeſt thou be ſold for 30. pieces of ſilver?* Mat. 27. 3.

C. That I might free thee from *perpetuall bondage.*

S. *Lord,*

Mat. 26. 39. Heb. 5.7.

S. *Lord, why didſt thou pray with ſuch ſtrong crying and teares?*

C. That I might quench the *fury* of Gods *Iuſtice*, which was ſo *fiercely* kindled againſt thee.

Luk. 22. 44.

S. *Lord, why waſt thou ſo afraid, and caſt into ſuch an agony?*

C. That ſuffering the wrath due to thy ſins, thou mighteſt bee more *ſecure* in thy death, and finde more *comfort* in thy croſſes.

Mat. 26. 39.42. 44.

S. *Lord, wherefore didſt thou pray ſo oft, and ſo earneſtly, that the cup might paſſe from thee?*

Gal. 3.13

C. That thou mighteſt perceive the horror of that *curſe* and *wrath*, which being due to thy *ſinnes*, I was then to drinke and endure for thee.

S. *Lord, wherefore didſt thou after thy wiſh, ſubmit thy will to the will of thy Father?*

C. To teach thee what thou ſhouldeſt doe in all thy afflictions: and how *willingly* thou ſhouldeſt yield to *beare with patience* that Croſſe, which thou ſeeſt to come from the juſt hand of thy heavenly *Father*.

S. *Lord,*

S. *Lord, wherefore didſt thou ſweat ſuch drops of water and bloud?* Luk.22. 44.

C. That I might cleanſe thee from thy *ſtaines*, and bloudy ſpots.

S. *Lord, why wouldeſt thou be taken, when thou mighteſt have eſcaped thine enemies?* Luk. 25. 54.

C. That thy ſpirituall enemies ſhould not take thee, and caſt thee into the *priſon of utter darkeneſſe*. Mat.5. 22. Mat.22. 13.

S. *Lord, wherefore wouldeſt thou be forſaken of all thy Diſciples?* Mat.26. 56.

C. That I might *reconcile* thee unto God, of whom thou waſt forſaken for thy ſinnes.

S. *Lord, wherefore wouldeſt thou ſtand to be apprehended alone?* Joh.18.8

C. To ſhew thee that my love of thy ſalvation was more than the love of all my Diſciples.

S. *Lord, wherefore was the young man caught by the Souldiers, and unſtript of his linnen, who came out of his bed, hearing the ſtirre at thy apprehenſion and leading to the High Prieſt?* Mar.14. 51,52.

C. To ſhew their *outrage* in apprehending mee, and my *power* in pre-

preſerving out of their outragious hands, *all my Diſciples*, who otherwiſe had beene *worſe* handled by them, than was that *young man*.

Mat. 27. 2. S. *Lord, wherefore wouldeſt thou be bound?*

C. That I might looſe the *cords* of thine *iniquities*.

Luk. 22. 57. S. *Lord, why waſt thou denied of* Peter?

C. That I might *confeſſe* thee before my Father, and thou mighteſt learne, that there is no truſt in *man*, and that *ſalvation proceeds* of my *meere mercy*.

Luk. 22. 50. S. *Lord, wherefore wouldeſt thou bring* Peter *to repentance by the crowing of a Cocke?*

C. That none ſhould deſpiſe the meanes which *God* hath appointed for their converſion, though they ſeeme never ſo meane.

Luk. 22. 61. S. *Lord, wherefore diddeſt thou at the Cocke-crowing turne and looke upon* Peter?

C. Becauſe thou mighteſt know, that without the helpe of my *grace* no meanes can turne a ſinner unto *God*,

God, when hee is once falne from him

S. *Lord, wherefore waſt thou covered with a purple robe?* Joh. 19. 5

C. That thou mighteſt perceive that it was I that did away thy *Scarlet ſinnes.* Iſa. 1. 8.

S. *Lord, wherefore wouldeſt thou be crowned with thornes?* Mat. 27. 29.

C. That by wearing *thornes,* the *firſt fruites* of the *curſe,* it might appeare, that it is I which take away the *ſins* and *curſe* of the world, and *crownes* thee with the *crowne* of *life* and *glory.* 1 Pet. 5. Apo. 2. 10

S. *Lord, why was a Reed put into thine hand?* Mat. 27. 29.

C. That it might appeare that I came not to *breake the bruiſed Reed.* Mat. 12. 20.

S. *Lord, wherefore waſt thou mocked of the Iewes?* Mat. 27. 29.

C. That thou mighteſt inſult over divels, who otherwiſe would have mocked thee, as the *Philiſtims* did *Sampſon.* Judg. 16. 15.

S. *Lord, wherefore wouldeſt thou have thy bleſſed face defiled with ſpittle?* Mat. 26. 27.

C. That I might cleanse *thy face* from the *shame* of *sinne*.

Mar. 14. 65. S. *Wherefore Lord, were thine eies hood-winckt with a veile?*

C. That thy *Spirituall blindnesse* being removed, thou mightest behold the *face* of my *Father* in heaven.

Matt. 27. 20. S. *Lord, wherefore did they buffet thee with fists, and beate thee with staves?*

Mat. 27. 30. C. That thou mightest be freed from the *stroakes* and *tearings* of infernall fiends.

Mat. 27. 39. S. *Lord, wherefore wouldest thou be reviled?*

C. That *God* might *speake peace* unto thee by his *Word* and *Spirit*.

Joh. 19. 3 Isa. 53. 2. S. *Lord, wherefore was thy face disfigured with blowes and blond?*

Mat. 13. 13. C. That thy face might *shine* glorious as the *Angels* in heaven.

Mat 22. 20. S. *Lord, wherefore wouldest thou be so cruelly scourged?*

Joh. 19. 1 C. That thou mightest bee freed from the *sting* of *conscience*, and *whips* of *everlasting torments*.

Mat. 14. 53. S. *Lord, wherefore wouldest thou be*

bee arraigned at Pilates barre?

C. That thou mightest at the last day bee acquitted before my judgement seate.

S. *Lord, wherefore wouldest thou be falsely accused?* Luk.23.2

C. That thou shouldest not bee justly *condemned.*

S. *Lord, wherefore wast thou turned over to be condemned by a strange Iudge?* Mat.27.2.

C. That thou being redeemed from the captivitie of a *hellish Tyrant*, mightest be restored to God, whose owne thou art by right.

S. *Wherefore, O Christ, didst thou acknowleage, that Pilate had power over thee from above?* Joh.19.11.

C. That *Antichrist*, under pretence of being my *Vicar*, should not *exalt himselfe above all Principalities and Powers?* Tit. 3.1. Rom.13.1 1 Pet.2.13,14. Luk. 23.1,2.

S. *Lord, why wouldest thou suffer thy passion under Pontius Pilate, being a Roman President to Cæsar of Rome?* Joh.19.12,&c. Note well.

C. To shew that the *Cæsarian*, and *Pontifician policie* of *Rome*, Apo.11.8. and Apo. 17.5,6,24.

ſhould chiefely perſecute my Church, and *crucifie me* in my *members*.

Joh.19. 16. S. *But why Lord, wouldeſt thou be condemned?*

Luk.23. 24. Rom.8.3 C. That the Law being condemned in me, thou mighteſt not bee condemned by it.

Mat.27. 24. Joh.19.6. S. *But why waſt thou condemned ſeeing nothing could bee proved againſt thee?*

C. That thou mighteſt know, that it was not for *my fault*, but for *thine*, that I ſuffered.

Matt.27. 33. Heb.13. 12. S. *Lord, wherefore waſt thou led to ſuffer out of the Citie?*

C. That I might bring thee to reſt in the *heavenly Citie*.

Luk. 23. 26. Matt.27. 32. S. *Lord, why did the Iewes compell Simon of Cyrene, comming out of the field, to carry thy Croſſe?*

C. To ſhew the *weakeneſſe* whereunto the burden of *thy ſinnes* brought mee: and what muſt be every *Chriſtians caſe*, which goeth out of the *field* of this *world*, toward the heavenly *Ieruſalem*.

Joh.19. 23. S. *Lord, why waſt thou unſtripped*

ped of thy Garments?

C. That thou mightest see how I forsooke *all* to redeeme thee.

S. *Lord, wherefore wouldest thou be lift up upon a Crosse?* Luk. 23.

C. That I might *lift thee up* with mee to heaven.

S. *Lord, wherefore didst thou hang upon a cursed tree?* Luk. 23. 33.

C. That I might satisfie for thy sinne committed in eating the *forbidden fruit* of a tree. Gen. 2. 17

S. *Lord, wherefore wouldest thou hang betweene two theeves?* Luk. 23. 33.

C. That thou my deare soule mightst have place in the midst of *heavenly* Angels. Psa. 22. 16.

S. *Lord, wherefore were thy hands and feete nayled to the Crosse?* Joh. 20. 35.

C. To inlarge thy *hands* to doe the workes of righteousnesse: and to set thy *feet* at libertie, to walke in the *waies of peace.*

S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens sculs?* Matt. 27. 33.

C. To assure thee, that my *death* is *life* unto the *dead.*

Joh.19. 24. S. *Lord, why did not the Souldiers divide thy ſeameleſſe coate?*

C. To ſhew that my *Church* is *one* without *rent* of *ſchiſme.*

Mat.27. 34. S. *Lord, wherefore didſt thou taſte vineger and gall?*

C. That thou mighteſt eate the *bread* of *Angels,* and drinke the *water of life.*

John 19. 30. S. *Lord, why ſaidſt thou upon the Croſſe, It is finiſhed?*

Rom.10. 2 Cor.3. 13. C. That thou mighteſt know, that by my death the Law was fulfilled, and thy redemption effected.

Joh.19. 34. S. *Lord, why didſt thou cry out upon the Croſſe; My God, my God, why haſt thou forſaken me?*

C. Leſt thou being forſaken of God, ſhouldeſt have beene driven to cry in the paines of hell: Woe and alas for evermore.

Matt.27. 45. S. *Lord, wherefore was there ſuch a generall darkeneſſe when thou didſt ſuffer and cry out on the Croſſe?*

C. That thou mighteſt ſee an Image of thoſe helliſh paines, which I ſuffered, to deliver thee from

from the *endleſſe* paines of *hell*, and *everlaſting* chaines of *darkeneſſe*. 2 Pet. 2. 4. Jude v. 6.

S. *Lord, why wouldeſt thou have thine armes nailed abroad?* Joh. 19. 23.

C. That I might embrace thee more lovingly, my ſweet Soule.

S. *Lord, why did the Thiefe that never wrought good before, obtaine Pardon upon ſo ſhort repentance?* Luk. 23. 43.

C. That thou maiſt ſee the *power* of my death, to forgive them that repent, that no ſinner needs deſpaire.

S. *Lord, why did not the other thiefe which hanged as neere thee, obtaine the like mercy?* Luk. 23. 9.

C. Becauſe I leave *whom I will*, to harden themſelves in their lewdneſſe, to deſtruction: that all ſhould feare, and *none* preſume. Rom. 9. 18. 22.

S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yielding up the ghoſt?* Mat. 26. 50.

C. That it might appeare that *no man tooke my life from me*, but that I laid it downe of my ſelfe. Joh. 10. 18.

S. *Lord, wherefore didſt thou commend thy ſoule into thy fathers hands?* Luk. 23. 46.

Joh.13.1

C. To teach thee what thou ſhouldeſt doe, being to depart this life.

Mat.27.51.

S. *Lord, wherefore did the veile of the Temple rend in twaine at thy death?*

Eph.2.14 Heb.10.19,20, Mat.27.51.

C. To ſhew that the *Leviticall Law* ſhould be no longer a *partition wall* betweene *Iewes* and *Gentiles*: and that the *way* to *heaven* is now open to all *believers*.

S. *Lord, wherefore did the earth quake, and the Stones cleave at thy death?*

C. For horrour to beare her *Lord dying*: and to upbraid the cruell *hardneſſe* of ſinners *hearts*.

Exod.12.46. Mat.34.21. Zach.12.10.

S. *Lord, wherefore did not the Souldiers breake thy legs, as they did the theeves who hanged at thy right and left hand?*

C. That thou mighteſt know, that they had not *power* to doe any more unto mee, than the Scripture had foretold that they ſhould *doe*, and I ſhould *ſuffer* to ſave thee.

John 20.34.

S. *Lord, wherefore was thy ſide opened with a Speare?*

C. That

C. That thou mightest have a way to come neerer my heart.

S. *Lord, wherefore ran there out of thy precious side blood and water?*

C. To assure thee, that I was slaine indeed, seeing my *heart blood* gushed out, and the water which compassed my heart, flowed forth after it; which once *spilt*, man must needs die.

S. *Lord, wherefore ran the blood first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: First, that by my bloudshedding, *Justification*, and *Sanctification* were effected, to *save* thee. Secondly, that my Spirit by the conscionable use of the *Water* in *Baptisme*, and *blood* of the *Eucharist*, will effect in thee *righteousnesse* and *holinesse*, by which thou shalt *glorifie* me.

S. *Lord, wherefore did the graves open at thy death?*

C. To signifie that *Death*, by my *death*, had now received his

Ioh. 19. 34. There is about mans heart a skin called *Pericardium*, containing water, which cooles and moystens the heart, least it should be scorched with continuall motion. This skin once pierced, man cannot live. *Columb. Anatom. l. 7. Horst. de nat. human. l. 1. exerc. 8. q. 5.*

* 1 Iohn 5. 6. Mat. 27. 5.

deaths wound, and was overcome.

Matt.27. 10. S. *Lord, wherefore wouldeſt thou be buried?*

C. That thy ſinnes might never *riſe up* to judgement againſt thee.

Matt.27. 56. Joh.19. 39,40. S. *Lord, wherefore wouldeſt thou be buried by two ſuch honourable Senators as Nicodemus and Ioſeph of Arimathæa?*

C. That the *truth* of my *death* (the *cauſe* of thy *life*) might more evidently appeare unto all.

Joh.19.41 Mat.27. 60. S. *Lord, wherefore waſt thou buried in a new Sepulchre, wherein was never man laid before?*

C. That it might appeare that *I*, and not *another* aroſe; and that by mine *owne* power, not by *anothers* vertue; like him who revived at the touching of *Eliſhaes* bones.

2 Kings 13.21. Mat.28. 6. S. *Lord, wherefore didſt thou raiſe up thy body againe?*

Rom.4. 35. C. That thou maiſt bee aſſured that thy *ſins* are *diſcharged*, and that thou art *juſtified*.

Mat.27. 52,53. S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) a-riſe*

riſe at thy reſurrection?

C. To give an aſſurance, that *all* the *Saints* ſhall ariſe, by the vertue of my *reſurrection* at the laſt day. Act. 17. 31.

8. *Lord, what ſhall I render unto thee for all theſe benefits?* Pſa. 116. 11.

C. Love thy *Creator*, and become a new *creature*. Gal. 6. 17.

The Soules Soliloquie, raviſhed in contemplation of the Paſſion of our Lord.

WHat hadſt thou done O my ſweet Saviour, and aie bleſſed *Redeemer*, that thou waſt thus *betraied* of *Iudas*, *ſold* of the *Iewes*, *apprehended* as a Malefactor, and *led bound* as a Lambe to the ſlaughter? What evill hadſt thou committed, that thou ſhouldeſt bee thus openly *arraigned*, *accuſed* falſely, and unjuſtly *condemned* before *Annas* and *Caiphas*, the *Iewiſh* Prieſts, at the judgment-ſeat of *Pilate* the *Roman* Preſident? What

What was thine offence? or to whom didſt thou ever *wrong*? that thou ſhouldeſt bee thus pittifully *ſcourged* with whips, *crowned* with thornes, *ſcoffed* with flouts, *reviled* with words, *buffeted* with fiſts, and *beaten* with ſtaves? O Lord, what didſt thou deſerve to have thy bleſſed face *ſpat* upon and *covered* as it were with ſhame? to have thy Garments *parted*, thy hands and feet, *nayled* to the Croſſe? To bee *lifted* up upon the curſed Tree, to bee *crucified* among Theeves, and made to *taſte* Gall and Vineger: and in thy deadly extremitie, to endure ſuch a Sea of Gods *wrath*, that made thee to cry out, as if thou hadſt beene forſaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruell ſpeare, and thy precious bloud to bee *ſpilt* out before thy bleſſed *mothers* eies? Sweete Saviour, how much waſt thou *tormented* to endure all this, ſeeing I am ſo much *amazed* but to thinke upon it! I enquire for thine offence, but I can finde none

in

in thee; no not ſo much *as guile to have beene found in thy mouth.* Thine *enemies* are challenged, and none of them dare *rebuke thee of ſinne*; thine *accuſers* (that are ſuborned) agree not in their witneſſe: the *Iudge* that condemnes thee, openly cleareth thine *Innocency*: his *Wife* ſends him word, that ſhe was warned in a dreame that thou waſt a juſt man; and therefore ſhould take heed of doing injuſtice unto thee. The *Centurion* that executed thee, confeſſeth thee of a truth, *to bee both a juſt man, and the very Sonne of God.* The *thiefe* that hanged with thee, juſtifieth thee: *that thou haſt done nothing amiſſe.* What is the cauſe then, O Lord, of this thy cruel Ignominy, paſſion and death? I, O Lord, I am the cauſe of theſe thy ſorrowes: my *ſinnes* wrought thy *ſhame*, mine *iniquities* are the occaſion of thy *injuries.* I have committed the fault, and thou art plagued for the *offence:* I am guilty, & thou art *arraigned:* I committed the *ſin*, and thou ſufferedſt the *death*: I have done

1 Pet. 2. 22.

John. 1. 46.

Matt. 27. 19.

done the *crime* and thou hangeſt on the *Croſſe*. Oh the deepeneſſe of *Gods* love! Oh the wonderfull diſpoſition of heavenly *grace!* Oh the unmeaſurable meaſure of divine *mercy!* The *wicked* tranſgreſſeth and the *juſt* is puniſhed: the *guilty* is let eſcape, and the *innocent* is arraigned: the *malefactor* is acquitted, and the *harmeleſſe* condemned: what the *evill man* deſerveth, the *good man* ſuffereth: the *ſervant* doth the *fault*, the *maſter* endures the *ſtrokes*. What ſhall I ſay? *Man* ſinneth, and *God* dieth. O *Sonne* of *God*! Who can ſufficiently expreſſe thy *love*? Or commend thy *pity*? Or extoll thy *praiſe*? I was *proud*, and thou art *humbled*; I was *diſobedient*, and thou becameſt *obedient*. I did eate the *forbidden fruit*, and thou didſt hang on the *curſed tree*. I plaied the *glutton*, and thou *didſt faſt*. *Evill Concupiſcence* drew mee to eat the *pleaſant appl*; and *perfect charity* led thee to drinke of the *bitter Cup*: I aſſayed the *ſweetneſſe* of the *fruit*, and thou diddeſt taſte the *bitterneſſe*

terneſſe of the *gall.* Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept, when thy heart bled and died. O my God, here I ſee thy *goodneſſe*, and my *badneſſe*; thy *juſtice* and my *injuſtice*; the *impiety* of my fleſh, and the *piety* of thy nature. And now, O bleſſed *Lord*, that thou haſt endured all this for my ſake? *What ſhall I render unto thee for all thy benefits* beſtowed upon mee, ſinnefull ſoule? Indeed Lord, I acknowledge, that I owe thee already for my *Creation*, more than I am able to pay; for I am in *that* reſpect bound, with all my powers and affections to *love* & to adore thee. If I owed *my ſelfe* unto thee, for giving mee *my ſelfe* in my creation; what ſhall I now render unto thee, for giving *thy ſelfe* for me to ſo cruell a death, to procure my *Redemption*? Great was the benefit, that thou wouldeſt create mee *of nothing*; but what tongue can ſufficiently expreſſe the greatnes of this grace, that thou didſt redeeme me with ſo deare a price, whē I was

worſe

worse than nothing? Surely, O Lord, if I cannot pay the thankes which I owe thee, (and who can pay thee, who beſtoweſt thy *graces* without either reſpect of *merit*, or regard of *meaſure*?) it is the abundance of thy bleſſings that makes me ſuch a *bankrupt*; that I am ſo farre unable to pay the *principall*, that I cannot poſſibly pay ſo much as the *intereſt* of thy love.

But, O my Lord, thou knoweſt, that ſince the loſſe of thine Image (by the fall of my firſt unhappy Parents) I cannot love thee with all my might, and my mind, as I ſhould: therefore as thou diddſt firſt caſt thy love upon mee, when I was a *Child of wrath*, and a lumpe of the loſt and condemned world; ſo now, I beſeech thee, ſhed abroad thy love by thy ſpirit throgh all my faculties and affections; that though I can never pay thee in that *meaſure* of love which thou haſt deſerved, yet I may endeavour to repay thee in ſuch a *manner*, as thou vouchſafeſt to accept in *mercy*:

mercy: that I may in *truth* of heart love my Neighbour for *thy ſake*, and love thee above all, for *thine* owne ſake. Let nothing bee *pleaſant* unto mee, but that which is *pleaſing* unto thee. And ſweete Saviour, ſuffer mee never to bee loſt or caſt away, whom thou haſt bought ſo dearely with *thine owne* moſt precious Bloud. *O Lord*, let *mee* never *forget* thine infinite love, and this unſpeakeable benefit of my *redemption*: without which, it had beene better for mee never to have beene, than to have any being.

And ſeeing that thou haſt vouchſafed mee the aſſiſtance of thy holy Spirit; ſuffer me, O heavenly *Father*, who art the Father of Spirits, in the mediation of thy *Sonne*, to ſpeake a few words in the *eares* of my Lord. If thou, O Father, deſpiſeſt mee for mine iniquities, as I have *deſerved*; yet be mercifull unto mee for the *merits* of thy *Sonne*, who ſo much for mee hath ſuffered. What if thou

ſeeſt

seest nothing in mee but *miserie*, which might move *anger* and *passion*? Yet behold the *merits* of thy Sonne, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mysterie* of his Incarnation, and remit the *misery* of my transgression. And as oft as the *wounds* of thy Sonne appeare in thy *sight*; Oh, let the *woes* of my sinnes bee hid from thy *presence*. As oft as the *redness* of his bloud glisters in thine *eies*: Oh, let the *guiltinesse* of my sinnes be blotted out of thy *Booke*. The *wantonnesse* of my flesh provoked thee unto *wrath*; Oh, let the *chastitie* of his flesh perswade thee unto *mercy*: that as my flesh seduced mee to sinne, so his flesh may *reduce* mee unto thy *favour*. My *disobedience* hath deserved a great revenge, but his *obediẽce* merits a greater weight of mercy: for what can *man* deserve to suffer, which *God, made man*, cannot merit to have forgiven? When I consider the *greatnesse* of thy passion; then doe I see

ſee the *trueneſſe* of that ſaying: that *Ieſus Chriſt came into the world to ſave the chiefeſt ſinners.* Dareſt thou then, *O Cain*, ſay, *that thy ſinnes are greater than may be forgiven?* Thou lieſt like a Murtherer. The mercies of *one Chriſt*, are able to *forgive* a *whole world* of *Cains*, if they will *believe* and *repent.* The ſinnes of all ſinners are *finite*: the mercies of God are *infinite*: Therefore *O Father*, for the bitter death and bloudy paſſion ſake, which thy *Sonne Ieſus Chriſt* hath *ſuffered* for mee, and I have now *remembred* unto thee, pardon and forgive thou unto me all my ſinnes, and deliver mee from the curſe and vengeance which they have juſtly deſerved: and through his *merits*, make mee, O Lord a partaker of thy *mercy.* It is thy *mercy* that I ſo earneſtly *knocke* for: Neither ſhall mine *importunitie* ceaſe to *call* and *knocke*, with the man that would *borrow the loaves*, untill thou ariſe and open unto mee thy *Gates* of *Grace.* And if thou wilt not beſtow

beſtow on mee the *loaves*, yet, O Lord, deny mee not the *crums* of thy *mercy*, and theſe ſhall ſuffice thy *hungry* hand-maide.

And ſeeing thou requireſt nothing for all thy *benefits:* but that I love thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the trueſt *outward* teſtimoy) and that it is as eaſie for thee to *make* mee a new Creature, as to *bid* mee to be ſuch: *Create in mee, O Chriſt, a new heart, and renue in mee a right ſpirit:* and then thou ſhalt ſee how (mortifying old *Adam* and his corrupt luſts) I will ſerve thee as thy *new Creature,* in a *new* life, after a *new* way, with a *new* tongue, and *new* manners; with *new* words, and *new* works, to the glory of thy Name, and the winning of other ſinnefull ſoules unto thy *Faith* by my devout example.

Keepe mee for ever, O my Saviour, from the torments of *Hell,* and tyranny of the *Divell.* And when I am to depart this life; ſend thy Holy *Angels* to carry mee, as they

they did the ſoule of *Lazarus*, into thy Kingdome. Receive mee then into thy moſt joyfull *Paradiſe*, which thou didſt promiſe unto the penitent *thiefe*: which at his laſt gaſpe upon the Croſſe, ſo devoutly begged thy mercy and admiſſion into thy Kingdome. Grant this, O *Chriſt*, for thine owne *names ſake*, to whom (as it is moſt due) I aſcribe all glory and honour, praiſe and dominion, both now and for ever.

Amen.

FINIS.